

EW S of a NEW WORLD
FROM
The WORD and WORKS of God
Compared together.

Evidencing that the Times of the Man of Sin
are Legally determin'd and by the same Right
the Days of the S N of M A N are
already Commenc'd.

Being some Account of Eight Sermons
Delivered at a Lecture in London.

Whereto for further Evidence are Added
Two Small Tracts, The One touching the Times of
Gog & Magog, the other touching the 3 last Vials.

By J. S.

Psal. 102.13.

*Thou shalt rise and have mercy upon Sion, for the time
to favour her, yea the Set time is come.*

L O N D O N

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If this be true as here our friend divines,
The promis'd morning-star appears and shines,
Which will us guide into the Land of peace,
Where error, sin and death shall wholly cease.

Added by his Friend, *Panagathophilus*.



The P R E F A C E.

Candid Reader,

Waving all Apology for the neglected garb of the ensuing Discourses, which being not pen'd before they were delivered, owe their preservation from oblivion, and their seeing the light in this way only to the value that some of the hearers put upon the subject and import of them, which moved them out of their own notes to prepare this copy of them. Waving also a particular account of the special arguments of the several sermons, which by a continued series of evidence pursue that one scope of the nearnesse of the approach of the Bridegroom, beginning first with the computation and calculation of the prophetical periods both in Daniel and the Revelation, and thence descending to the signes given by our saviour, Mat. 24. and thence proceeding to the days of the Son of man (spoken of Luk. 17.) shewing the complexion thereof, and that probably these days are begun, offering evidence thereof from the ancient Tipes, and thence taking into consideration the Vyals, and shewing (contrary to the sense of many) the probability, that six of them are poured forth, whereby a great stumbling block is removed out of the way of our faith, and hope of the Lords coming, being so near. I say waving all these, and referring the Reader for satisfaction to the discourses themselves, I shall discharge the p rt of this preface in 5 short notes on that text, Is. 52.7. how beautiful upon the Mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that faith unto Sion, thy God reigneth? where we see,

1. That the sum total of those good tidings or tidings of good things, that the eares of the whole creation desire to be blest withall, the substance, the crown of that peace, that salvation, that every creature without streight-neck waits and

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looks for, is the reign of Syons God, the reign of the Lord Jesus: this man shall be the peace when the Assyrian shall come into our land, & when he shall tread in our palaces, Mich 5.5. The Assyrian by a metonymy is the head enemy, comprehending under him every subordinate enemy or evil, that shall be found at last, upon the place, afflicting the Israel of God at Christ's coming, which must receive their discharge by the exercise of his regal power: the reign of Christ (Syons God and king) is that visible and glorious state of Christ's kingdom in the earth, with reference to a set appointed time for its commencement and continuance, when he takes to himself his great power and reign, Rev. 11.17. as the great and only potentate, king of kings and Lord of Lords (1 Tim. 6.15.) which time is immediately (without any Interregnum) to take place from the expiration of Antichrist's times, measured in the Revelation by 1260 prophetic days, which when they began and ended, and so by consequence when the days of the son of man began, is calculated in the ensuing discourses: these days of the Son of man not beginning with Christ's personal appearance but with Daniels 45 prophetic days, at the end of his first number of 1290 days, ch 12. which 45 days or years, as I humbly conceive, are that generation spoken of by our Saviour, wherein all these signes that are immediately to precede his personal appearance, are to come up in view, and receive their accomplishment, and in the rear of them the Lord himself will (as I humbly expect and believe) appear in person. By this stating and bounding of Christ's reign, these times and acts of his mystical and spiritual reign, all along, to a great and glorious soever in the overthrow of Judaism and Heathenism, and wasting the man of sin, are shut out of this account, as amounting to no more but the keeping up of a peace in the world, during the militant state of the nation, called the kingdom and patience of Jesus Christ,

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Rev. 1. but not yet making these enemys as the chaff of the summer threshing-floor, to be carryed away with the winde, and no place found for them, as they must be, Dan. 2.35. which is the work of these days of the son of man. This is my first note upon these words upon which I have been something long, I shall be briefer in the rest.

My 2d is this, the peace, the good things, the salvation of Syon, and the reign of Sions God, commence together; this arises also clearly from the text, no other, no earlyer messengers bring good tidings, or publish peace to Sion, then those that say unto her, thy God reigneth: there is a two-fold appearance of Christ testified of in the Scriptures; the first as past, the second to come, each of them have their proper and distinct work and efficacy assigned to them; we are said to be reconciled by his death, saved by his life, Ro 4.10. which life is his second appearance, Heb. 9. last. till his second appearance we are saved only in hope, Ro. 8. 24. Gal. 5.5. The second appearance it self is but in hope to this day, then must all the fruits and advantages of it be so too: how doth this endear Christs second appearance it self to us? how should we make us watch to it, long and cry for it, come Lord Jesus come quickly; our actual and compleat salvation depending in it, which till then is a mystery, then and not till then will be the glorious manisfestation of the sons of God; then will a full and glorious account be given of every letter and tittle of the glorious hopes and priviledges of the state of believers in Christ; of those glorious things that are spoken of the city of God, as their being not in the flesh but in the spirit; their not sinning, nor being able to sin; their being the righteousness of God, that those that live and believe in Christ shall never dy, with many more, which now are mysteries, but then the vision shall be made so plain, that he that runs may read it, this is my 2d Observation.

3ly, The manifest glory of the Lord Jesus breaks forth out of the mystical state of it, as out of a cloud, silently, secretly, and unawares, even to the surprize of Sion her self, else what make these tidings, these publishings, what need of them? if to tell no more then was obvious, and what Sion knew before, it must be some unexpected news that makes these messengers so welcome, their feet so beautiful: Babylon was taken at one end, three days before Belshazar knew of it; the Jews were as men that dreamed when God brought back their captivity thence, having either forgot, or not studyed the promise. The times of the man of sin may expire, and the days of the son of man may commence, and yet both their partyes may be ignorant both of the one and of the other; in which sence that kingdome of God is said to come, not with observation.

4ly, It is the gloriousest Testimony in the world to publish the reign of God nothing makes the feet of any messenger so beautiful as the bringing of these tidings, the making Evidence of the dawning near of th's day. The very eye of the prophets testimony in the Old testament was Christs first appearance; the glory of the prophets testimony under the New Teltament is Christs second appearance.

Lastly, the first notice of these blessed and joyful tidings is given to those that are upon the Mountains, and by them are divulged and published to their felioys, that like, and with themselves have left the City Babylon, ye and earthly Jerusalem too, Luk.21. that have forsaken the multitude that are on the mountains as doves of the vallies, Ezek.7. 16. lamenting after the Lord, as in Samuels days, looking for his appearance; such (whether in Churches or out of Churches) as mourn for the absence of the Bridegroom, embracing mountains and desarts in spirit, rather then sitting down in any buildings of men; waiting for that building of God, that Heavenly Jerusalem, that hath the glory of God,

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God, that are uneasy, and cannot take up in any state of things, that can corrupt : to the joy of these will the Lord appear ; by these are these tidings brought, to such as these they are sent, and to every one of these they will be highly wellcome. Wherefore now wish the noble Bereans, search the Scriptures, whether these things be so ; you have the scales here put into your hands, the Epoch's pitcht, the Calculation made ready to your perusal, the signes of the times opened, the dark Characters uncipherd, the types and ancient parallels applied, the series of the Apocaliptick visions, and many of the Synchronisms set before you, what of them is fulfil'd, and what yet to be fulfilled : In reflection upon all which I may say with soberness, without vanity, and arrogating any thing to my self (who for the light here offered, am the greatest debtor of all) that many Prophets and righteous men have desired to see these things, to see such evidence of our redemption drawing nigh, but have not been favoured with it. And if upon perusal of the evidence, you find it so, as is reported, that we are come to the days of the son of man, and are so far entered upon them ; then far a farwel, be admonished of this one thing, that as these days of the son of man are days of great expectation, wherein all things that are to precede his glorious coming, are to be fulfilled, and that before this generation passe away, so they are, and will be found, to be days of great temptation and tribulation to the last, even till the Lord appears in person from heaven ; therefore as the expectation should make us look up, and lift up our heads, and concern our selves about these things, with a more then Ordinary concern for that, as they are great, so they draw nigh (and according to our concern will our fruit be in this day ;) so the temptation calls us to more then ordinary circumspection and watchfulness, therefore our Saviour inculcates that warning so often, in speaking of this day ; and that to his disciples,

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ciples, laying before them the danger if they do not, and the safety and advantages if they do: Luk.21.34,35,36.ch.12.35,36.37,38, Mark. 13. 33. to the end of the chapter. And where the Lord shews such a concern (as he doth about this watching) there to think, that watching and not watching will come to the same reckoning, argues a great slieghtness, if not a profaneness of spirit. Though ye be believers, as to the main, and your part in heaven cannot be taken from you, yet ye may lose your part in these days, and may be removed in some displeasure, and so lose the honour of serving in the works of these days, the honour of being of the number of the watchers by whose decree (in assication with the Lord the great watcher of Israel): that great tree is to be grub'd up, whose body is hewn down before. Never are men, yea good men in more danger of sleeping, then when sleeping is most dangerous, as we may see by the disciples, whose eyes were never so heavy as when their Lord was in that bitter agony.

Wherfore to conclude, if these be the days of the son of man, set these days always before your selves, to comfort and support you in all shocks and dangers: say as he said, Cæsarem vehis & fortunas Cæsarisi, they are Christs days, and Christ will have the day of all his enemies. And bring these days, and hold them up, before the son of man, call him to his own days, ye that are the Lords Remembrancers (& such should all believers be;) keep not silence, give him no rest, till he make Jerusalem a praise in the earth; it is his work, but it is our interest: say, if these be the days of the son of man, then let the son of man appear in his day. The sword of the Lord and of Gideon, the faithfulness of Christ, and the faith of the saints, must be in assication, and then the like wonders will be done as in the day of Midian, when the host run, and cryed, and fled.

Next



The First Sermon.

Luk. 12. 35. 40.

*Let your loins be girded about, and your lights burning ;
and ye your selves like unto men that look for their Lord,
when he shall return from the wedding, that when he
cometh, and knocketh, they may open unto him immedi-
ately, &c.*

IN much of this Chapter, our Saviour is discharging his disciples and followets of worldly cares, which is a very merciful consideration of our Lord, who as he knows that we have need of these things, so he also knows, how great a burden and hinderance the care of these things are unto us, how they do let and hinder our speedy following after him : Now in order to this, he administers several considerations to them , to discharge their cares by the ordinary providence of God towards all his creatures, even towards the very plant which he suffers not to want his moisture , and the poor sparrows, the providence of God watches over them ; but after all these considerations the Lord brings a powerful one in consideration for good and all , and that you have in the 33. verse, *fear not little flock. it is your fathers good pleasure to give you the kingdom* ; if a kingdom may be security to you (against fears of want against earthly solicitudes.) *Behold (says the Lord) the kingdom is given to you, and it is given by the Lord with all his heart , for that is the meaning of the phrase, It is the fathers good pleasure ; it is as if the Lord would*

liken himself unto an earthly father, that has an estate which he would settle, and when he has settled it, O how is he satisfied, having settled it to his hearts content, so doth the Lord acquiesce in this settling of the kingdom upon this little flock; he hath no regret when he reflecteth upon it, but is perfectly well pleased with his own act, this kingdom comprehends all in it, it is not said *a* kingdom, but *the* kingdom.

God hath many kingdoms (as I may say) or there are many considerations of this kingdom, the kingdom of grace, the providential kingdom, &c. Take the kingdom how you will in the whole extent and latitude of it, the father gives the kingdom to the little flock: I know that many content themselves, and would have the Lords people to look after no other kingdom, but that in heaven; and I confess 'tis a very good portion, and when once we get thither, we shall never desire to change that for any of another nature.

But I tell you, that all the Saints departed are to come again with Christ, and enjoy his kingdom here upon earth, and therefore we must lose nothing of our fathers gift; For the greatness of the kingdom under the whole heaven shall be given to the Saints of the most high: so that I say, take this kingdom in the utmost latitude of it (and in a kingdom you know there is a fulness of all good whatsoever); All is the Saints, but I shall not stand upon that, but upon the settlement which the Lord here reveals unto them, and that account puts them upon a most generous dispose of whatsoever they have in this world; *sell that you have, and give alms, provide your selves bags that wax not old, a treasure in the heavens that faileth not.* It is as much, as if the Lord should say, I would have you my disciples in the confidence of this

this kingdom (of this great provision that I have made for you, and I would have you) as free as Princes, as Emperors ; it was so in the primitive times, and we are not right, till we come into that spirit (when the Lord shall call for it) to put all into a common stock ; there is much to be said in this case, whether it be now practicable, as the case stands, and we in such a confused state as we are ; If such a thing should be, people (it may be) would be willing to have a community with those of their own judgment and persuasion and ways, this is not right, unless it be with all that believe, *Act. 5. 32.*

But after this, he comes to the exhortations that I read to you, *Let your loins be girded about* ; here we have directions to the Lord's disciples, how they are to dispose themselves for this kingdom, and they are three.

The first is, *let your loins be girded about*, or two now 2ly. *Let your lights be burning*, 3ly. *Be ye your selves like unto servants that wexe for their Lord when he will return from the wedding* ;

First, *let your loins be girded about*, what is this ? you know the loins are the strength of a man, the meaning of which (I conceive) is this, be settled in the firm faith, and expectation of this kingdom, this is, to have the loins girded about, we do find this kingdom and the hopes of it to signify so little to us, because we are scarce resolved, scarce throughly grounded and settled in our minds touching the truth of such an expectation ; therefore says he ; *let your loins be girded about* ; and you know, that if a man have cloaths upon him, and they hang loose about him, this man is unapt for any action or busyness, his long trail hangs about his heels, and flutters so about him, that he cannot go about any work or busyness with any strength ; and therefore *the loins be-*

ing girded, do in the 2d. place signify a mans preparing himself, and addressing himself strenuously to the work and busines that the Lord doth appoint unto him, that is, *the girding of the loins*, which in this case is waiting for the Lord, doing every thing as a wayter, having their eyes upon this coming: And therefore *to be girt*, is to be well perswaded and resolved to gird the promises about you, and to gird your hopes close unto your hearts, that so you may with confidence *wayt for your Lord*; and expect his coming.

The second is our profession, *our lights burning*, our profession is our lights and lamps by which we make forth our hope, and shine forth in it to others: Now when the *loins are girt*, this is a good help to the *burning of our lamps*, our profession will be vigorous and lively when our hope is firm, when the loins are girt about with truth, that we do reckon upon it as a truth, that will not fail us, as a hope that will not deceive us, then I say the lamps will burn clearly: then we shall not only make a profession of this hope, but we shall make our hope visible in all our walkings. The lamps of many Christians burn very dimly, and the reason is, because they waver in their hope.

The third thing concerns our spirits, for the word here (*your selves*) imports somthing more then our profession, or our faith, *ye your selves*, that is, your spirits, and your inward frame, your hearts, and your inward man; *your selves* in all your affections, *your selves* in all things; *like unto men that wait for their Lord when he shall return from the wedding*; I would a little paraphrase upon the words before I come to any observation, *when he shall return from the wedding*, what is the meaning of this? doth the Lord return from the wed-

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ding when he comes? One would think it more proper to say, *that he comes to the wedding, then that he returns from the wedding*; why, surely the Lord doth come to a wedding, he comes at last to the wedding-supper, when he comes to his people; but he comes also from the wedding, for the wedding is in heaven, but the wedding-supper shall be here on earth. Christ is marryed to his people in his own city (as I may say) and in his fathers house; and indeed all our flockings it is to heaven; by conversion we are brought thither by our father, and thither do we repair for all things; there the Bridegroom is: If we will be marryed to him, we must go thither to be marryed, the wedding is in heaven; now whether you will take it so, or whether you will take it of the saints departed, *the spirits of just men made perfect*, who are with the Lord, he comes from thence, and brings these with him, to his poor Church here upon earth, who are in the 37th vers, called servants, *blessed are those servants*. So that, in that sence the Bride is the saints departed: and the Church on earth, they are the bride also: yet they are in the form of servants, as the Apostle sayes: *Gal.4.* *The heyr, while he is a childe differs nothing from a servant,* and although Christ hath revealed sonship unto us, yet still we are sons in the form of servants; there is much of the form of servants that sticks upon us still: but now those that are departed and dead in Christ, they are the Bride, they have put off this habit and form of a servant, and so in that respect Christ may be said to come from the wedding, the meaning is, his coming from heaven, that contains his coming from heaven, that contains his coming from the wedding *That when he cometh and knocketh they may open to him immedi-*

atly; this doth acquaint us with another manner of Christ's coming, then it may be many Christians do dream of: They think of a glorious coming, a visible glorious personal appearance, which shall strike the world (as many as are enemies) with amazement and dread (I say, all that are enemies) and which shall bring a glorious charge unto all surviving saints; this coming will not be a knocking at our doors, for Christ will make his own way, *and every eye shall see him*: but this coming here is a coming to our particulars, to every particular believer, as well as to the publick body: It is a coming in the night, a coming privately, a knocking at our doors, and such a coming, as that those that do not watch, will not be aware of, nor will not reap the benefit of it. And therefore he sayes, that *when he cometh and knocketh they may open unto him immediatly*, this is a coming into us; not a coming to us only, but a coming into us. *Blessed are those servants whom the Lord when he cometh shall finde watching*. Here is the fruit, here is the glorious fruit and advantage of those to whom the Lord shall thus come, and finde them watching; he shall change their condition from the condition of servants, and he shall make them to be the Bride, and *shall gird himself and make them to sit down, and come forth, and serve them*: This is not the manner of a Lord to his servants, but this is the manner of our Bridegroom to his bride. And if he shall come in the second watch, or come in the third watch, and finde them so, *blessed are those servants, Mark, 13. 35*. You shall finde there four watches mentioned, the evening, the midnight, the cock-crowing, and the morning, now there is two of these watches that are mentioned here; I might if I had time speak to these four watches, and shew you how

how they measure out all the time, from our saviours departure to his coming again, for it is all of it a long night, while the sun is out of the Hemisphere, while Christ is absent, it is all night, and the time is measured by watches ; I give you only the hint of what I understand by it : the evening was from the time of our saviours ascention until the putting forth of the man of sin, which took in the first three hundred years, in which time, there was Judaism abolished, and removed off the stage, the seven Churches of *Asia* were dismantled, and lastly, Heathenism was thrown down, and this evening did reach unto the sixth seal, and then that watch went out ; then came on the midnight-watch the time of Antichrist, the man of sin, and this midnight watch was the longest watch of all the rest ; this watch lasted during all the time that that man of sin, was rampant, (as I may say) for a thousand years, during which time indeed those that were delivered were those that were sealed, the sealed ones, which you read of, in *Rev. 7*. They had a *Song as in the night*, they had a mystical reign with Christ, during that time, but the *whole world did wonder after the Beast*, and this (I say) lasted for a thousand years, till the cock-crowing, that is, till the dawning of reformation, which began about the year 1300. And then began the cock-crowing watch, and this was the crowing of the cock, *Babilon is fallen* as in *Revel. 14*. And from that time, has *Babilon* been falling and the Lord hath been consuming the man of sin, this is the cock-crowing, and this cock-crowing lasted from the 5th. trumpet unto the 6th Vyal, so long doth this watch last. Then saith the Lord, *behold I come as a thief, blessed is he that watcheth*, and so from thence the 6th Vyal

doth begin the morning, (that is) the *morning watch*, And this I am perswaded hath run forth several years amongst us, I have told you partly my apprehensions formerly, that *Daniels 1290. days* brought us to the morning watch: and that they came up (reckoning the times from *Julian*) about 2 or 23. years ago, since a boar 48. or 50. some difference there is about the time of *Julian*.

Now that which I would hint by the way, is this, that our Lord and Bridegroom is not unmindful of his poor spouse here on earth, but hath been making to her ever since his going from her, he hath been passing the time of his night-watches, not without a tender regard to his dear spouse he hath been coming in several ways, and we are now come to the very last coming of all, *the last watch*. For that which our saviour says in *Mat. 13. ye know not in what hour the Lord comes, whether in the evening, the Cock-crowing, or in the morning*, compared with this text here, that one of them holds forth the secresy of his coming, and the other holds forth a gradual coming, that he comes gradually in all these times, in all these seasons: and why should not the Lord be gradually coming as the primitive glory gradually went off, as also the typical glory went off from the sanctuary of old. It first went up to the doors of the sanctuary, and then to the midst of the city, there was three removes of that glory, and so answerably it was when Christ went to heaven, the primitive glory did not flee away presently, all at once, but during the Apostles time (while they lived) there was a good measure of it abiding, but when they went off the stage, as *John*, who was the last of them, says, *Little children, it is the last hour.*

That

That glory was then going, when they went, and yet it did not all of a sudden go, when they went as the Records of the Ecclesiastical History shew, there was a great power of faith, a power of miracles continued after the Apostles days, but that glory was sinking, and it sunk first inwardly, before it went off, in the visible fence of the Church, there was a decaying in their love first: so (I say) as this glory went off, by degrees, so it will return by degrees; I now come to propound one particular to you; *ye your selves* (I fasten upon that) *like unto men that wait for their Lord, when he will return from the wedding.*

I have told you formerly it is part of my witness and testimony (which else is a poor broken thing, but I say it is a part of my witness and testimony, that the saints, are the inheritance of Christ, *the riches of the glory of his inheritance* is to be seen (if you will take a survey and account of it) you must behold it in the saints. I have also delivered in this place, that it is Christ's spiritual and powerful coming and appearance in the saints, that is the great object of our expectation, and that which must do our business for us. It is not his appearing in the clouds, it is not his coming down upon the earth, and manifesting his glorious visible person, that will do our work if his spirit be not at work in our hearts, if he doth not come in a glorious manifestation of his spirit within us; it is that, that doth, and will quicken us now, and make us live the life of faith, and it is that that must quicken us at the last day, and raise our bodies out of the dust, and make us live the life of glory.

And that we may reconcile the personal appearance to and with his spiritual, I told you that the personal appearance

appearance of Christ is that glorious ministry, that shall call up the life of his spirit in his people that lyes bound there as in a sleep, this is by way of preface to that which I would observe at this time.

Ye your selves like unto men, that wait for their Lord: now that which I would observe, is this, that the great care and concern of the Saints that live in those times, that are upon Christ's coming, should be, that themselves may be prepared, that themselves may be in all things like unto men of such a hope and expectation. Our work is to have it brought home, to our selves (mark ye) your faith must be grounded upon this coming, which I understand by having your *loins girded about*, and your profession must be shining, which (it may be) many are apt to think is concerned chiefly in their Church-administrations; but this is not all, but you are to look to your selves, to the frame of your hearts and spirits; look to your selves, *you your selves*. If this had not been something more then your *loins girded about, and your lights burning*, it had been a kinde of tautology and repetition; therefore there is an *Emphasis* to be put upon this, *your selves*, not your loins only, not your expectations only, nor only your profession: Christ holds *your selves* a distinct interest from other men; well, but what are *your selves*, what are your spirits; you may cloath a man with the habit of a prince, yet may he be far from the spirit of a Prince, and from the true worth of a Prince; profession is but a habit, and many men wear other mens cloathes, and appear in a splendour and equipage that doth not at all belong to them; look and see what they are within, and alas! you will find them full of rottenness and *dead mens bones*, and therefore *you your selves* look to your selves; and

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and why should men look to themselves, but because *your selves* are the great interest of the Lord ; It is *not* your way, nor your profession, but it is your spirit that is the Lords bride, and that is his Bride chamber into which he will enter, that when he knocketh you may open to him, that is the great business ; your spirit is the Lords Bride, and the Lords Bride-chamber.

Now what are we to look to, in our selves : why, first, let us look that we be in nothing unlike unto *servants that look for their Lord* : I tell you there were no end, if we should begin to shew the unlikeness ; where do you find a likeness to such servants ? what unlikeness is there even in the Churches ? Our Saviour tells us what is unlike, *viz.* to be overcharged with *surfetting and drunkenness, and the cares of this life*, this is unlike such a day, such a hope, such an expectation. Now what is the surfetting and drunkenness there spoken of ? surely our Saviour (I conceive) would not suppose that surfetting and drunkenness in the letter was chargable upon professors ; and I wish that many professors were not too much tainted with this, even with gulping and drinking from one Tavern to another, and from one good meeting to another : but there is another kinde of surfetting and drunkenness, you know what the Apostle says , *be not drunk with wine, wherein is excess, but be filled with the spirit* : this drunkenness is set in opposition to the spirit, wine to the spirit. From whence I gather, that whatsoever hath the form or appearance of spirit, and is not spirit all that is cautioned in that place to be abstained from. I remember the saying of a good man that came from a meeting (as we may be) his report was this, that they were so drunk he meant, not that they were drunk with wine, but drink

Drink with their gifts, self-sufficiency ; this is surfetting and drunkenness ; and I wish with all my soul, that they that do profess the Lord, and those that think they are on the upper ground, and have the advantage of others, that they would take heed of this surfetting and drunkenness of surfetting of their forms of their attainments ; thinking they are come to *Sion*, because it may be they are come to the letter of a poor administration. Though alas ! as it is managed amongst many (if not most) at this very day, alas ! it is a meer *Babel*, the one sayes it is thus, and another sayes it is thus, whereas I tell you I am not against any of them, I am not against the Baptist, nor against the congregational way that do baptize their children, the Lord doth bear them both, and he is able to make them both to stand ; but this crying out, Lo here this is the way, and the others crying out, Lo that is the way ; whereas it is the right spirit in each, that is that will justify each administration : and except there be *the unity of the spirit* maintain'd *in the bond of peace*, I tell you our Churches are a meer *Babel*, and yet there are among them that do maintain this *unity* : God forbid I should think otherwise : There is a seed among the Churches that are of the large spirit, and do not set up themselves over Christ, but shine forth according to the light communicated to them, therefore I lay no burden upon them.

But (I say) this surfetting and drunkenness is opposite to the very expectation of Christ's coming ; alas ! are we so full now, are you so well, are you so happy ? what do you think, that *the New Jerusalem* will be only such a kind of thing as your Church-fellowship is ? that it will set the crown upon the head of your form and your way ? are you where you would be ; so as

as that you are at rest ? you are drunk indeed if this be your spirit, what says our Saviour; *do this till I come*, as if he should say, have your eye upon my coming, let this be your entertainment till my coming ; but to think to do this is all, and leave out *till he come*, is to pass by that which is indeed the glory of the sentence ; *Do this till I come* is as much as to say, you shall have better chear then this, better communion then this, *when I come*. Do this, but I will come and then ye shall be planted in the likeness of my resurrection. This glorying therefore, and taking up our rest in present attainments is one sort of surfeiting and drunkenness, and I wish the Churches did not so much glory in their pastors, and these glory so much in their gifts, and in their policies how they can manage affairs, this is not *like men that look for their Lord, when he will return from the wedding.*

If our eyes, and our hearts were more upon Christ, we should see all other glories fading, dim and perishing ; and if pastors themselves were thus spirited, they would be preaching this, *we must decrease, and he must increase*, and so cherish that life and light of Jesus in their members, and not keep it under ; which I doubt is too much the guilt of too many pastors of congregations, and in the government of their Churches, the spirit of Christ is in bonds with them.

Secondly, Another unlikenesse to men waiting for their Lord is, that, *beating their fellow servants*, this is somewhat worse then the other if he shall say, *the Lord delays his coming, and shall begin to beat his fellow servants*, this is a rude thing indeed, this is a thing that one would wonder to finde in Christs family : what ? *beating their fellow-servants* ? this is for the poor blinde sottish world

to do. Where shall we fasten this beating ? surely we cannot fasten it upon the prelatical Church , they not acknowledge us to be their fellow-servants, therefore we will excuse them it is not they , It is true, the Saints have had great persecution from them, and from those that have taken their part, but this is not the beating of the fellow-servants here spoken of ; we ought to bless God for this present freedom, by what means soever we have it ; if we have no law for it, it is to be the more admired, and we must say of God, he doth wonderfully, and it is marvellous indeed : but those that beat their fellow-servants they must be fellow-servants themselves. And truly I doubt this will come home to the Churches, they will be found the beaters of their fellow-servants : now by the way, take me right all along, when I speak of the Churches I speak honourably of them as Churches ; I speak of them, as the Lord doth in the 2d. and 3d. of the *Revelations*, where he acknowledges a sound part, and a sick part, and so I look upon the Churches at this day : there is a sound part, and a sick and declining part, now this is the corrupt and sick part, that *beats their fellow-servants*. Truely it is very visible, not only in word, but print, and I could wish that it were not so manifest, I would then stifle it, I would suppress it, but that it comes abroad so: And if some men can carry it, there shall be no Church in the world but the baptized Congregations : some of them say, that there is no way to entitle a man to the privileges of Church-fellowship to Church-communion, except he comes in at that door of baptism that is the initiating-ordinance, now I can heartily allow them in their way and administration, and I think I can make it good, that the Church of Christ

Christ doth consist of such a variety of parts, and forms, and that the beauty of the vnyt of the spirit doth arise from the great variety that is in the form, or administration ; I can prove to you, if I had time I presume from the Scripture, that there are in Christ's body, mystical living and dying Christians : 14. Rom. *whether we live, we live unto the Lord, and whether we dye, we dye unto the Lord,* in which there is a great mystery : that the dying should be the living man, the dying-Christian hath the better of it, and the living-Christian that is spoken of there, is the weaker man, though he be saved : who is he that lives, why it is he that is still under the law in a great measure. The law hath dominion over a man so long as he liveth, so that he is the living man, that is not yet unhorsed, that is not yet brought down into the grave of Christ (he is not yet brought down as the Lord will bring his people) he lives to the letter, and to the form, and outward administration : I say not, but that a man may converse in forms and administrations, so that his life be about them till the times of reformation : God may train up his people under those Pedagogies ; but bear with me, that I call them weaklings : It is by way of condescension that the Lord comes to us in a signe, were it not better if we could act faith upon the Lord without these visible representations and forms, in which many have acquired thrones to themselves, which the Lord never intended : signes were to be subservient things, not to Lord it over his people, as those do, that unchurch all other Churches, and throw them out of a part in Christ that come not in at their door. This is a beating of their fellow-servants what greater beating can there be, then to say, they are not the Churches of Christ,

Christ, if they be not in such a form, in such a way,
this is to be unlike those that look for their Lord.

The Second Sermon.

Luke. 12. 35. 36.

Let your Loins be girded about, and your lights burning.

I have made an entrance already into these words, that which I pitch upon last, was *ye your selves like unto men that look for their Lord*; It is the crown of the preparation here commended to us, for the coming of our Lord (*our selves*).

The framing of our selves, the disposing of our selves *like unto men that wait for their Lord*, not only your Lamps, and your loins, but *your selves*; I shall not repeat any thing I spake the last time, I shall only remember you, that I declared my sense; that it is the last watch that we are in: into those four watches (*you know*) I cast the times from Christ unto his second coming. And the last watch I told you (*I did conceive*) began immediately after Daniels first number of 1290 dayes expyred, now after that I came to shew what these words did import, *you your selves like unto men, &c.* And I had only time then to reflect upon the unlikeness, to caution, that though it is not enough that we be not unlike (*yet that is a great step if we avoid the unlikeness*) I had not time to come to the positive likeness you may expect I should now fall upon it, but *I have been perswaded in my own minde to cast my discourse at this time into another mould*, and

ways, to speak unto these two heads in this order.

First, to make some further evidence of the times that we are in, and that for this reason, because it is the main argument and enforcement in the text here; It is that that is to put us upon the disposing of *our selves*. The preparing *our selves*, It is that that hath a great influence upon this preparation that is here required, and when I have spoke of that, then I shall come to the preparation, which is the second thing; now in making evidence to you of this, that this is the time when this exhortation is in season, wherein it doth especially lye upon us to prepare *our selves* for the return of our Lord,

I shall offer the evidence of this under two heads, First, to shew you, that the time is fulfilled that was to precede the coming of our Saviour; and secondly, to shew you, that the signes of those times have come up and presented themselves, and shewed themselves before us, if we had eyes to see, and hearts to take notice of it.

First, I say, I shall begin with that, that the time is fulfilled, you shall see what my meaning is, if you look into *Mark* i. 15. After *John* was put in prison, our Saviour preaches, saying, *the time is fulfilled, and the Kingdom of God is at hand*; mark ye there, our Saviour that had spiritual enforcements enough to have driven home his doctrine, and instructions, into the minds of the people, yet he maketh use of this argument, this enforcement, *the time is fulfilled*: the meaning of our Saviour is clear to be this, the times that were to precede my manifestation in the flesh, they are fulfilled, he says not to them: Lo, I am here, the promised *Messias* (though that was the thing they were to know) but he bears in the acknowledgment of that to

them

hem (he makes way for it) by this consideration, the time is fulfilled ; it is as much as if he should say; my father did set the time, when I should visit the world in my first appearance, the time was set to a day, to an hour, that time is now fulfilled, therefore under that consideration of the time being fulfilled ; look about you, repent and believe the Gospel, attend now, the time is come, says he, is not this clear therefore, that there is a time for every purpose under heaven ? There was a time for his first appearance, and there is a time for his second appearance. And when the time is come, men should be up with their expectations, if our Saviour, that spiritual Doctor, that was able to convince the spirits of men by spiritual power and evidence, if he work by this medium, and tell them of the time, we may be allowed to take the help of this consideration ; now the question will be, how we shall prove the assumption, for the major is clear, if the time be fulfilled we are to look for his second coming, that is clear, now, how shall we make that out ? for this, the Lord help us and be with us ; I desire not to go forth in any confidence of the flesh, we are all yet subject to mistakes ; how many have been mistaken ? if I should tell you of an immediate revelation made to me, that is not made to other Saints, you might demur upon it ; I shall not go by that evidence, that the time is fulfilled, but only by the Scriptures, and that is by a double computation, a computation of *Daniel*, and the *Revelations*, compared together in *Dan.* 12. 11. you have two numbers, which were there revealed unto *Daniel*. Upon his great solicitousness and earnest application to the Lord, after the Lord had thrust him away (as I may say) and bid him be quiet, yet *Daniel*, humbly, putting himself forward

forward again, the Lord doth so far yield unto him as to tell him the time how long it should be, and from what date it should begin. *From the time that the daily sacrifice should be taken away, there should be 1290 dayes,* this is Daniels first number and computation. The computation of the Revelations, you have in chap. 13. v. 5. *And there was given unto him a mouth speaking great things and blasphemies, and power given unto him to continue 42. months.* These 42. months being resolved into dayes (as they are in Revel. 11.) contain 1260. dayes which is the time of the witnesses *prophecyng in Sack-cloth,* and it is the time allotted unto the beast and unto the Gentiles, *to trample under foot the holy City.*

Now Daniels first number of 1290. dayes, is more then this, it is 30. dayes more then this 1260. and therefore how shall we make these to square, why? I shall briefly give you my sense of it.

I conceive they have one, and the same Period of expiration, though not one, and the same rise, they begin not at the same time, but they end together. This number of Daniels 1290. concerned the Jews, shewing how long, they should be trodden under foot by the successors of that Monarchy, under whom they were at that present time, broken and humbled.

The number begins from the time of Julian the Apostle, and he says from that time, *that the sacrifice should be taken away, and the abomination that was desolate set up* (which was the attempt that was made to restore Judaism, which after it was abrogated, was a desolating abomination) *from that time there should be 1290. dayes.*

Now the Apostle John shews the time of the beast, of the Roman beast (the Roman Monarchy under the

last head of it, *the Papacy*) and he sayes, there is but 1260. dayes allotted to it, therefore if these two numbers do expire together, we must begin the computation of the *Revelations*, 30 years after the time of *Julian*.

But happily you may say this is by guess only, I answer, I have this ground for the beginning the computation of the *Revelations*, 30. years later, then the time of *Julian*.

For *Julians* time was 360. and I begin this computation in 390. or thereabouts; I say it began after, because that that was the time of the expiring of the Dragons cause; you know there are 3 enemies, the *Dragon*, the *Beast*, and the false *Prophet*, that do exercise the Church of Christ, till the *Dragons* time was out, the *Beast* did not ascend the stage.

Now, though the *Dragon* was cast out of heaven about the time of *Constantines* coming to the Empire, in the year 310. yet he was not totally and finally vanquished, so as to give up his cause, till about the year 390. or 393. (there is some difference in our Chronologie, but it is not considerable) when *Theodosius* obtained that signal victory against *Engenius*.

Now after that defeat, Heathenisme never displayed banner in the field more, and then was that power removed out of the way, which did let the appearing of Antichrist, 2 *Thes.* 2. *He that letteth must first be taken out of the way*: now then beginning at 390. both the computations will come up together, both *Daniel*, and *John*, and so they did come up together; I am very well satisfied in it (I speak it as to my self, but I impose it upon no other) I say they did (I humbly conceive) come up in the year 1650. then was *Daniels* 1290. dayes expired, and then was the 42 months ended.

Now

Now for the 45. dayes that are afterwards, they are (I believe) the time that *Daniel* speaks of, here, in the beginning of this chapter : *At that time, shall Michael stand up, the great Prince, which standeth for the children of thy people.* This may seem strange, that after *Antichrist* his 42. months are expired, we should have *such a time of trouble, as never was*, but pray mark (I believe) there is a great mistake in this : in the objecting of this trouble, or in the applying of it : As if it were the time properly of the Churches trouble, I grant that the Church shall have a great fence of the trouble in common among others, nay I grant, that the enemies of Christ, and of his kingdom shall chiefly direct their aim in all the time of that trouble against the Church ; even, if it were possible, to blot out *the name of Israel from under heaven*. But the holy Ghost doth not object this trouble directly upon the Church, nor properly ; for this being that time when Michael *stands up*, the trouble is only accidental to the Church, for it is the time, that the Lord will deliver his people, the trouble is but the charges of the suit : would you be delivered without suit ? It is, as if a woman should expect to be delivered without travel ; you should look upon the issue of the trouble : observe how it is spirited, how it is intended, what is the designe of the trouble, the Lord is coming to judge, he is coming to take down this old state of things, that he may bring in a new, this is the trouble of these times : It is not a trouble that is under the management of the enemy, as if they did, what they would, no, they are passive, they are driven by the judicial hand of God, they are bringing down *their own house* : *with their own hands*, as *Solomon* says, it is that trouble, under which the saints are called, to

lift up their heads, because their redemption draweth nigh.

A little to gird this closer to us, of the times being fulfilled, wherein I do expose my self, and my judgment. Let others think of it, and me, as they shall see cause, but (I say) I do verily apprehend it so, I would not come to you with vain visions, were it not sealed up to me, to my heart and soul, and it is not a new thing, but I have been a long time leading into it, and am more and more confirmed in it, that *the time is fulfilled*, and that this work, that is now in hand, it is Christ's work, it is he, that *gathers the nations*, but (I say) to gird this unto us, consider this one thing.

That *Antichrist* is the last enemy, that is to infect or annoy the Church, and the only enemy that doth let or hinder the revelation of the son of God, or rather the son of man from heaven; and therefore, if we can shew, as I think we have shewed, that his time is out, then the time of Christ is come, which I shall desire no other evidence for, then what you finde in the 2 Thes. 2. Where the Apostle is settling the minds of believers, in those days, touching the times of *the man of sin*, and of the day of Christ, when it should be, and he issues his discourse into this, as you may see in that chapter: that there was nothing that hindred, but the *man of sin*, who was not yet revealed, but this mystery must have it's time, it must have its course, he must be revealed, and then, when that *man of sin* is revealed, then shall he be consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming, and then comes the day of Christ? for so you see in the text, let no man deceive you, for that day shall not come, except there be a falling away first.

Now, when that falling away hath had it's course,

and

and that the *man of sin* hath been revealed, then there is nothing to let, but Christ will come, I could please myself with this subject. In the next place I come to the signes, which may be more suitable to you, then these calculations are.

For these signes are those, that our Saviour, accommodates to all capacities, he delivers them to his poor disciples, who were at that time, men of no extraordinary reach, though when the spirit came upon them, they were wonderful men, otherwise they were no extraordinary men, and our Saviour gave them these signes of his coming.

And I tell you now, before I point you to these signes, I shall not point you to such, as it may be you might think, but the signes that shall come upon you, you shall finde in *Mat. 24. 29*. *The sun shall be darkned, and the moon shall not give her light, and the starrs shall fall from heaven, &c.* *And then shall appear the signe of the son of man in heaven,* I confess I have read these Scriptures many and many a time, and have perused them over with the sence of an allegory in them, a general notion of the darkness of the times, and the like.

And some look upon them, it may be, according to the letter, as if there should be a wonderful consternation upon these heavenly bodies, that should make them to withhold their light. But I shall acquaint you, with what hath been presented to me, and let them that are spiritual, judge of it.

First, where shall we begin these signes, for here our Saviour doth give them a beginning, (*immediately after the tribulation of those dayes*) now the question is, what those dayes are, that our Saviour [speaks of before, what the tribulation was, at the end of which,

those signes do commence? I know, that you can hardly avoid fixing that tribulation upon the destruction of literal *Jerusalem*.

I confess, I wold not undertake the task to carry the discourse that doth antecede this 29. v. out to any other subject, then the destruction of *Jerusalem*, but yet, let me tell you, by comparing this with another Scripture, you shall finde a great help to discern what that tribulation was, *viz.* Luk. 21. 34. *Jerusalem shall be trodden down &c. untill the time of the Gentiles be fulfilled.* Our Saviour speaks here, and *Luke* doth record the very same discourse of our Saviour, as *Mathew* doth, and it doth appear by comparing these, that our Saviour intehded that description, of those calamitous times that was to come upon *Jerusalem*, to be a type, and a figure of that passing away of earthly *Jerusalem*, among the Gentiles.

The one was a glass (as I may say) and a mirror, in which you might see the other, it was a type and a figure, and so our Saviour takes in both, he takes in the holy city in the *letter* (which *Jerusalem* was before Christ's coming) and he takes in the holy city in the *mystery*, earthly *Jerusalem* among the Gentiles, which was to run the very same race and course, and to drink of the same cup with litteral *Jerusalem*, and therefore you find in *Revel.* 11. that very expression, *the holy City shall be trodden under foot* (the same that our Saviour says of *Jerusalem* in the *letter*) till the time of *Papisme* be fulfilled, that is the 4th. Beast under the last head, so that from the expiring of those times; commence these signes, and this is a good step that we have gained to see, where to pitch the *Epocha* of those signes; now as to the true import of these signes, there hath been great

darkning

darkning of the sun, and the moon and the starrs, and the powers of the heavens have been shaken, at the opening of the 6th. seal. But they have not been fulfilled, as they were here intended, those signes were to commence from the end of the 42. months, or from Michaels standing up, which is all one time (as I conceive) and brings us to the morning watch, when those signes are to have their fulfilling under Daniels second number, or under that space of 45. propheticall dayes, added to the 1290. days in the first number.

Now then, let us consider what these signes do import, first let me shew you this place, whence our Saviour takes these signes, which it may be you have not considered, for I did not of a long time, till it was presented to me, and (I think) it is that which will hold, and will obtain your assent likewise.

Our Saviour, as he did answer the Devil by Scripture, and did delight to teach by Scripture, so he shews the day of the Lord and the day of his coming by Scripture, the place is *Joel. 2. 31.* where you have these words, *the sun shall be turned into darkness, and the moon into bloud, before the great, and the terrible day of the Lord come,* and so *chap. 3. 15.*

Here is the very Mother text from whence our Saviour takes these signes, he speaks here according to Scripture, according to the prophets, for our Saviour in his ministry, spake by Scripture, though he was Lord of the Scriptures, as well as of the Sabbath, yet did he speak by the Prophets, and by the Scriptures: to teach us to do so.

Now you know the sun, and the moon, and the starrs (take them generally) they are the greater, and lesser lights of the world, if you take them distributively,

ly, some look upon the sun as the primitive light, the original light, the moon as representing worldly things, and the light of humane affaires, to be signified by that, and the light of men whereby they walk in religion is exprest by the sun, the starrs to be eminent lights, whether in Church or state, this is the common understanding of these things, and we shall not dissent from that.

Now that which I would hold forth to you, in these signes is this, there is a 3 fold fulfilling of them.

1. There is *a sinful darkning of the Sun.*
2. There is *a penal darkning of the Sun.*
3. And what shall I say? *a gracions darkning of the Sun,* or a dispensational darkning of the Sun, and that which I would deliver to you, in the opening of these, is this.

I have with me, the light of fulfilling going before me, for that I shall say to you, So that I shall tell you matter of fact, matter of history, in these things, these signes have had their eminent fulfilling amongst us, and in our sight, and yet but little notice taken thereof.

First, let me premise these two things, time and place, the time I have spoke of already, I shall add only, that it is not in every time that these signes were capable of being fulfilled, but it must be in, and from a time of great light, of great liberty, of great reformation, from the begining of the performance of promises, and of Christs kingdom, that these signes must take effect. For look you, it would not be otherwise said properly, the sun to be darkned, that is dark before, that the sun from it's shining forth in it's splendor and glory to be darkned, there is the signe; and the moon in its brightness to be turned into blood, there is the signe; and the starrs from shewing themselves, in the height of heaven

heaven to fall from heaven, there is the sign.

Now next for the place, or subject, in which these are to shew themselves, that is another thing; it is not to be limited or confyned to *Babylon* or *Rome*, strictly taken, for we shall finde that these expressions are spoken of *Babylon* and *Idumea*, *Esa. 34.* and in other places.

But I say, the subject that these signs do operate upon, and the heavens in which they are to shew themselves, they are more large, it is this old world, this old state of things; take it in it's utmost latitude and extent, this old state of things, let it be found amongst those that spit at *Rome*, and at Popery, and think scorn that they should be in the least tax with it.

Having promised these 2 things, concerning time and place, that these signs shew themselves at such a time after a great light and reformation, and they will spread themselves all over.

Now I come to those 3 things, the sinful, the pænal, and the dispensational fulfilling of these signs, and all these you may consider them, in the 3 fold orb and spheare, I shall only give you, a little short character of the fulfilling of these in each.

When a people of high and raised principles and profession shall degenerate and sit down in low, vile, and base practises; This is one fulfilling of this signe of darkning the sun a spiritual Orb and spheare, in a sinful way, and let me tell you these signes have been upon us, and had we been spiritual and acquainted with the Scripture, we might have read the doom of the political and the Ecclesiastical state of things therein. 2. The Second, the political spheare, the darkning of the sun there: I would express thus: when those that had the cause of God in their hands, the cause of religion, and the

the liberties of men, when they did deflect and turn aside to a private interest, to seek themselves, when they did (I say) sit down in self interest, self-seeking, and ambition, and neglected that plough, that they had put their hands to, then was the sun darkned in the political sphear, sinfully, this was a sinful darkning, a sinful infirmity, or weakness in the political sphear.

3. Thirdly, the Ecclesiastical sphear, I will describe that, thus, when those that have groaned under the yoke and bondage of *Antichrist*, and have found mercy, and have been brought up from under deck, when they shall wantonise it, and forget the goodness of God, and shall go about to build the things that they had destroyed, and carry back the people, the flocks under their charge into *Egypt* again, and bring them under bondage again, this is the darkning of the sun in the Ecclesiastical orbe and state, this is the sinful darkning of the heavens.

And this brought on the penal darknes, which I think we are all sensible of, when God did let those that had sinfully, or through sinful infirmity been prevailed with by temptations, to darken themselves, and to draw sackcloth over the sun, the light of the appearance of God, in which they come forth, then the Lord suffered them by their own divisions, and by their weak, foolish and heady managment of things to pul down their own walls, to break down their own bankes, and pull up their own hedges, and to make way for the old bondage, and the old corruptions to break in upon them, this was the Lords penal darkning of the sun. It may not be so expedient for me to be particular in these, neither may it be needful, because the sence of every one of us can readily prompt us, and supply

supply us, with more particular enlargements, and sad experience can shew that the Lord did remove and take away, or suffered to be removed, and taken all the light, that did remain, instead thereof most unsavory snuffs do fill the candlesticks, and all places, from whence the people of God in their civil and religious things should be fed, either with judgment or instruction. Brutish pastors are come up, that feed not, that care not for the flock, a dark sun in the firmament in the stead of the true sun, and of the chearing and refreshing light of judgment and justice and righteousness: we might be large in these things, but I shall rather leave this to your own enlargement, in your own thoughts.

Now one word of the dispensational darkness of the sun, there is a dispensation of God upon us, and his dispensation is holy, and it doth aim at the greatest advantages, the greatest good to his people, that ever any dispensation did travel of, or bring forth. And that, the prophets are very full of that tell us, *the Sun shall be ashamed, and the moon confounded, when the Lord of hosts shall reign in mount Sion.* Esai. 24.

Do not think that the weakness of men, your friends, or the malice of men your enemies, could whelm you under such providences, such disappointments as these are, if the Lord's hand had not been in it, if it were not for good, the Lord would not take away the light of the sun, the light of our eyes from us, but that he might give us a better light, a light that should be, as that of seven days.

And therefore in this case, we may reflect upon the swanlike song of John, who closes his eyes, and gave up to the Bridegroom with this consolatory consideration: *He must increase, but I must decrease;* this, he spake

Spake in the name, and person of his administration, and of his work : And so says the prophet, the *day of the Lord* (says *Ezay*) *shall be upon every thing that is high* ; because it is that, that will wonderfully exercise us, when it is, therefore the holy ghost enlarges upon it, that so you may see it, to be no other then what was in prospect, in foresight. And in that chapter there is a particular instancing in all those glories, that shall be darkned and brought down before the Lord.

If you ask upon what account I state it ? I answer, It is upon this old aneient constant account, all the comings forth of God, they have as well supplanted and removed that which hath been before, that is their first work, *For flesh, and blood cannot inherit the kingdom of God.* It must be removed, *the old bottles cannot bear the new wine*, and therefore there must be *new bottle, for the new wine*, and I pray you in the taking of this in, understand, that it is no more, nor no less then a first creation-glory that is removed. Let it be found where it will in Church, in ordinance, in duty, in gifts, in ministry, first creation-glory must all go down, that is the reason that it hath not held it.

I believe, we have had in our days, as great a tast of first creation-glory, and that in good men, in Saints, who (I believe) are in heaven ; yet (I say) their work was much in a first creation-spirit, and it was too weak, it could not hold out, for *the law makes nothing perfect*, and I tell you there is much of the law hangs still upon us in all our Church-work, yea in all our duties. I need not tell you, your duties have been shaken, (I believe) you have felt it, but the reason is, because you are not *holy and unblamable in love*, but in fear, and in bondage ; what is that, that puts you upon all you do, but

but times and seasons ? therefore (I say) so far there is a shaking, and there will be a terrible shaking, I will end with that Scripture in *Ezek. 38. 19.v.* Surely in that day there shall be a great shaking in the land of Israel, in the land of Israel, shall be a shaking as I told you before, even the land of Israel shall not be exempted, though it is all for Israel, it is for the service of Israel, that this shaking is, that so, that which cannot be shaken, may remain ; I cannot now shew you what work this calls for from our hands, if we be drawn from under these signes and recovered ; but I tell you, there is no recovery, till the Lord appear, yon will find this darkning will spread over all the christian, and Antichristian world, and it will not be long, for we are upon the midle of the morning watch of *Daniels* last 45. days after the 1290. days.

The Third Sermon.

Luke 12. 35. 36.

*Let your loines be girded about, and your lamps burning,
and ye your selves like unto men, &c.*

WHAT the Apostle Peter sayes of the Gospel preached by the Prophets, that *not unto themselves, but unto us did they minister*, may be said of the Evangelists in the present subject, that we are more concern'd therein, then those primitive times, and that these times we are now in, border very nigh upon Christ's coming, which gives great force to the exhortation ; this I have endeavoured to evince two wayes.

1st, That

1st. That the time, that was to run out before Christ's second coming, is fulfilled, namely *Antichrist's* time or the days of *the man of sin* are expired, the beloved disciple *John* in his *Revelation*, begins his account of the 42. months, from the passing away of the heathen world (the heathen Empire) which, though it began to be dissolved at *Constantine's* coming to the throne (which was about the year 310.) yet was it not wholly blown off the stage, until about the year 390. when that famous defeat was given to *Eugenius* (the general of the heathen forces) by *Theodosius* the Emperor, after which time Heathenisme never displayed banner in the field more.

So that from that time, I begin the 42. months of the Beast, and so reckoning from that time 1260. days you know, when they came up.

2. The next essay to evidence the time, that we are now in, to be so nearly approaching to Christ's coming, was by the signes of the times, this being first premised, that from the end of the 1290. days, there is but 45. more by *Daniels* computation unto the resurrection of the dead, or Christ's coming, and as to the signes of the times, I pitcht upon *Mat. 24.* the *turning of the sun into darkness*, the darkning of the sun, and this I opened to you in a threefold sence.

The sun may be taken, for the political, or the Ecclesiastical sun, and both these are darkned in a sinfull way by mens own apostacy, and declyning, and in a penal way by the Lords just judgments overturning of them.

And in a dispensational way as a witnes and testimony to that better and brighter sun, that is to shyne forth, and so I did give you some little brief description of

all

all these things, whereby they that are wise may understand a great deal more then was then exprest.

But I shall stand no longer upon the repetition of any thing I spake the last day, but let us look forwards, I propounded to you (you know) in the next place, to come to the influence that these considerations should have upon us, which I thought I should be ready for, upon what I had already discoursed, touching the signes of the times. But I finde, I shall be a little longer in making my way to it, and I hope not without profit, nor without some satisfaction to you.

And I will tell you what it is that cast me upon a little longer and further explication of the times, I was considering, that signes do import a futurity, they import that the thing whereof they are signes is yet future, and to come, signes go before the thing, whereof they are signes.

And truly, there may be a great deal of snare in this, and the flesh may take occasion, it may take advantage by this, to put off the day of the Lord, saying we are but under the signes of it, and who knows how long these signes may last, the day may be a great way off.

Therefore, I now must bring you a little nearer unto the day of Christ, whereas you finde a passage in *Daniel chap. 7.* of their bringing the *Son of man* near unto the *ancient of days* (they brought him near before him) so there may be a bringing of us near before him, or near unto the days of the Son of man, and it will be a very good service to us, if we can be so brought justly and righteously.

Now that is it, which I shall at this time speake unto, and I have confidence to tell you, and I think the scripture will stand at my back in it, that the times of

these signes, that I have spoken of are called also. *The days of the son of man*, so that there is a beginning of the coming of the son of man in these signes.

And therefore, our Saviour says in *Luk. 21.* when you shall see these things begin to come to pass, then look up, and lift up your heads for the day of your redemption draweth nigh. How nigh you will say? why? within a generation, and what are these gnerations that our Saviour points at, if you look into *Math. 1.* And compare all those times, 14. 14. and 14. generations, you shall finde, that the latter 14. generations were not much above 40. years, one with another. And I have already pointed to you, the length of this generation, in which these signes, are to give Christ to the world, that they are but 45. years at the most, bnt I say, this time is called the days of the son of man, this you shall finde, *Luk. 17.* in several verses from v. 21. to v. 27. *The days will come wherein ye shall desire to see one of the days of the son of man, &c.*

So that there is more then one day, there are days, one of the days, of the Son of man. so likewise in the 27. and 28. v. and so on, *As it was in the days of Noah, so it shall be also in the days of the son of man*, now mark, what I ground my self upon, it is this, that as in the old world there was a matter of 120. years, wherein God was giving warning to the world, and yet all that while, the flood was coming (it was a coming all that 120. years) and so, as in the days of *Lot* (for ought I know) from the time that the captivity of *Sodom* was brought back by *Abraham*, when he prevailed against the 4. Kings, which was a figure of the 4. Monarchies that the true *Abraham* will vanquish. For ought I know, from that time *Lot* was a faithful warner and admonisher

admonisher of the *Sodomites*, for it is said, that *his righteous soul was vexed day by day* (he did vex himself with reproving of them) and as *Noah* was a *preacher of righteousness*, so was *Lot*.

And there was such days of *Lot*, days of *witnessing* and days of *warning*) and all that while fire was coming upon *Sodom*, so likewise now there are the *days of the son of man*, that is, there is a certain lot of time wherein the son of man is preparing for his coming, wherein his curriers are going forth, and are giving warning of the *Bridgroomes* coming. The judge is coming, his *harbingers*, his *Heraulds* they are gone forth, these are called the *days of the son of man*; It is true, it is not the days of the *visible personal appearance*, that comes in the rear of all, but these are the days of the *son of man* that are to dispose the world for his *reception*, some as *forerunners* draw others in a way of *mercy*, that they may have a *sweet*, a *comfortable closure* with the Lord, these I call the *days of the son of man*. They are days, wherein the son of man stands up, and is preparing himself as you meet with such an expression in *Dan. 12. At that time shall Michael stand up, the great Prince that standeth for the children of thy people*:

And therefore these *days of the son of man*, they are days in which all things are working to his interest, & towards his coming, though they be troublesome times, as *Dan. says, yea such as never was*, yet they are such times in which Christ's interest is rising, though it rises by very strange methods and ways (that seems even contrary) yet his interest is rising, and his enemies are falling.

You may remember the two characters, that I gave you the last day of the *signes of the times*, how they must be qualified, if so be they be *signes*, if the *trumpe*

give a certain sound, there must be these two qualifications in the signes. First they must be in a right place, they must give their witness in a right place, and 2dly, in a right nicke of time, a right juncture ; the place I told you, where these signes are to be looked for (the darkning of the Sun, and the like,) the place where these do give forth their voices. It must be in a place, that is most noted, most eminent, that is the very eye of the world or light, and purity, and reformation ; there it is, that these signes must give forth their voices. It is not in any part of the world, it is not in *Egypt*, it is not in *Babilon*, but in *Iudea*, in *Jerusalem*, I say it is, it must be in those places, it must be that eminent sun that must be darkned, that is, (as I may say) the sun of the world, the sun of the age, this is the sun, that must be darkned.

Then 2ly, it must be in such a time too, in such a juncture, when the sun hath (as I may say) recovered his light, and is in the greatest freedom, hath dispelled and scattered the clouds, and mists, and shins forth more clearly, it must be at such a time, that it must be darkned : and I suppose, I need not apply these two qualifications, to shew you, that they may be discerned, upon the signes that we have had, that there hath been such a place, and at such a time too, there hath been such a darkning of the sun.

Therefore now to proceed, if these signes have given forth their voice among us, why ? then these are *the days of the son of man*, the days wherein he is preparing, wherein he is making ready for his expedition, he is *bowing the heavens*, as I may say, *to come down amongst us*, And the Lord grant that we may have a sanctified use of these warnings of his, I must profess to

you,

you that *I have believed, and therefore have I spoken, I* cannot get over these things, in my own spirit.

I see such Prodigies, such prodigious times, and perils, such prodigious wickednesses and violence I see such impieties of the whole world, the filthyness of *Sodom*, the daring wickednesses of this age, even egging and provoking the Lord down from heaven to judgment, as if he did not make hast enough.

I see (I say) me thinks the age putting forwards themselves, as if the stage would not be cleared fast enough for the Lord to appear, they are driven upon self-destroying wayes and courses by a judicial hand, these things are very notorious and visible, (I suppose) to your eyes and observations as well as mine.

Nay to express it a little further, we see the powers of *heaven shaken*, we see foundations pulled up, we see the *very earth, and the inhabitants thereof dissolved*, Merchants, and others breaking nay what do we speake of them, kingdoms breaking, Churches breaking, and are you asleep ? are you not aware that these are *the days of the son of man*, and which is indeed no less a signe then all the rest, we see such a sleep, such a lethargie upon most, even the wise as well as foolish virgins, nay we see now that *night is for a vision unto the prophets*, and the *sun is gone down even at noonday*, so that men do ask *Watchman what of the night ? what hour of the day is it ? or what of the night ? and few there are that do see, or take notice, that these are the days of the son of man*, and that the coming of our Lord is so near as indeed it is.

And this is as great a signe as any, for so we are told it should be, *who is blind as my servant, and who is deaf as the messenger I sent, seeing many things, but thou observeſt*

Seruest them not, and hearing, but thou understandest them not. Incase 40, or 50. years ago, a man should have laid forth that which we have seen with our eyes, and heard with our ears (if a man (I say) should have laid them forth in lively colours of their own acting) you would not have stuck to have said and concluded immediatly, that these led the way to Christs coming.

But (I say) that fate that is upon us of hesitancy and darknes, and blindnes, that we do not understand the signes while we are under them, is of it self one of the greatest signes, *For when he comes, shall be finde faith on the earth?*

And Daniel hath told us, that *the wise shall understand, but the wicked shall not understand,* well ! let me come now to make some improvement of this, If these be the *days of the son of man,* we may look for the fulfilling of all that is promised, and I tell you, that if these be the days of the son of man, limitted for the performance of all, before his personal appearance, there is but a little time, yet to come, and therefore I say we may look for these births to come very thick one upon another, those great promises of the destruction of all Christs enemies, and the gathering of *all his elect;* both Jews and Gentilles, *from one end of the heaven unto the other.*

But, that which I desire to speake to, at this time, is a word to our selves, (or the Lords people) that we may be ready, if these be the *days of the son of man,* and that there is determined such a darkning of all glory (all first-creation glory) and that such a *consumption is decreed upon all the earth,* then it concerns us to look to our standing. Those that have the name of Christ, the affaires and interest of Christ in their hands (as the

Churches

Churches inspecial pretend to have) It's said that the moon shall be confounded, and the sun ashamed, when the Lord of hosts reigns in Mount Sion, therefore I say it concerns us.

If I were now to speake to the Churches, but it may be the Churches may hear what I say, I desire to deliver my testimony without any just offence to the Churches,

But I must speake, and I think the Lords interest doth require it; it concernes the Churches to look to themselves, and their work, and to consider what it is they build! whether it be that which will stand in the day of the Lord.

It is true, the Lord hath owned the Churches against darker forms, and I have been of the number of them that have blest the Lord for his owning the Churches. They have stood to their principles, they have kept up their meetings, and God hath been with them in this thing, but let them take heed, least their table become a snare, and least this success, and owning that they have had from God, turn not to their hurt, because they have born up, against *the day of man*, let them not think they can bear up against *the day of God*, there is a day that will search them, although they have stood the shock of their enemies and persecutors.

The *Machabees* were owned by the Lord in their days, but the successors of those *Machabees* (who were under the 2d temple) fell before Christ, though they were owned against the heathen. These successors were the scribes and Pharisees, men exceeding zealous of the law, I say they were the successors of the *Machabees*.

That which I am jealous of, is, that there is an interest of man, a fleshly, a formal interest, by which we

are in danger ; yea the best of men are in danger of savouring such an interest, of espousing it, of carrying it up against the spirit. For my part, I do profess this, that let the Churches manage their affairs in liberty, in love, and in humility, waiting for the further appearance of Jesus Christ, the further breaking forth of the spirit, and let them keep their form till Christ comes from heaven for me, I shall never have a hand to strike at them, but that which is an evil signe upon the Churches, is.

First their divisions among themselves.

Secondly their exceeding rigid, and censorious carriage towards those that do not jump with them.

Thirdly they are every one overweening and magnifying and crying up their own form, against and in barr of all others.

Whereas the Scripture tells us, that where the spirit of the Lord is, there is liberty, the spirit holds forth in a great latitude, him that eats, and him that eats not, him that observeth a day, and him that observeth it not, that both may do it so to the Lord, and both may be accepted, the Lord can make both to stand, and the spirit tells us, that love is the great law of Christ, and that if a man have all gifts, and all knowledg, and all faith, and not charity, and that charity what is it ?

Why it is the bolding the unity of the spirit in the bond of peace, it is not in breaking that unity for any different apprehensions about this, or that. I tell you, that is Christ, that is the great tye, and obligation of Christian's one to the other, and the Church of Christ is built up only in him, and his blood is the only cement that makes all these stones cleave together. His blood and his spirit are the foundation of the Church of Christ.

If you say, that all the Churches do not strike upon this rock, I answert I hope so too, or at least that there are many among all the Churches that are unconcerned herein, there is a sound part that falls not foul upon Christ, and the spirit, but why do they not purge themselves from those that do, *if ye do, then shall ye be vessels of honour.* But where is there a testimony born to the spirit? nay is there not a great jealousy of the spirit, and of the prevailing of the interest of the spirit? I tell you, those that look askew on the increasing glory of the spirit and of Christ in the spirit, they stand very dangerously, the day of the Lord will be heavy upon such, and let my brethren of the Churches look for the conversion of the Jews, so do I, both of the ten tribes, and the two tribes. But let me tell you this, that the Jews will not be converted, till the *vail be taken off your hearts, and you be turned to the Lord,* there is a mystical Jew, as well as a natural Jew. And what is the mystical Jew? you may know them in allusion to the natural Jew, as, as to the natural Jew, you know what the Apostle says, *the Jew seeks after a signe,* there was such as sought after signes, and stuck in the letter, and gloryed in outward privileges in their Temple, their services and sacrifices.

So I say, now there are such; nay, where shall we finde among the generality of Professors any other? the Lord help us, the *vail* is too much upon all our hearts, and (I say) that induring Christians are no friends, to the conversion of the Jews.

We say also, that *Antichrist* must be destroyed, and that he is a great let and hindrance to the conversion of the Jews; but (I say) that *Antichrist* will not be wholly removed, untill we be more spiritual then we are, in

in our converse in ordinances, and in our manageing of spiritual affairs. There is a great deal of *Antichrist* lies lurking here, there is an old Church-spirit, an old testament-spirit, the spirit of the Jew much to be found among the Churches; now therefore, it concerns us, if we would be found helpers forward of their conversion, to be more spiritual, for, as *Antichrist is to be destroyed by the brightness of his coming* (which some might take for his personal appearance, I will not be positive in that).

But (I say) there must be such a brightness of his coming in his people (at the last) to vacat *Antichrist* and discharge him, and (I say) likewise tha- there is a text *Rom. 11.31.* Which doth import, as if there should be a signal restitution or resurrection-spirit among the Gentile Christians, before the calling of the Jews, that *shall provoke them to jealousy*, for so the Apostle sayes, That *through your mercy, they also might obtain mercy*, now that which I would argue from hence, is this, if the Apostle means only the Gentiles receiving the Gospel, that hath been these 1600. years, and yet the Jews are not wrote upon, therefore I look upon this mercy here spoken of, to be some eminent mercy, that the Gentiles shall be partakers of, towards the end: some eminent mercy that shall be shewed unto them, to make them shak themselves frow their dust, to arise, and shine, and this shall be a provocation unto the Jews, when they shall see their Messias in the armes of the Gentiles.

I tell you, my brethren, it may be, I speake it rudely, but yet I speake as if I were to appear before the Lord immediatly, that I fear the present posture of the saints, and of the Churches, and the managing of their affairs,

affairs, is not to the service of Christ, nor the service of the Jews ; nor the promoting of those great designs of God, which he hath revealed to us, in his word, but we tread in the same steps of those that are gon before us, as it is said in *Eph. 3.6.*

I have cut off the nations, their towers are desolate,
hearken ye my brethren, hath not God cut off the nations, the national Churches before the eyes of the Churches, we have seen it, in our days, we have seen the *sun turned into darkness, and the moon into blood.* National Churches cut off, the *Towers fallen,* this should have been for instruction of those that came up in the room of them (in the room of rhose national Churches) do you think (I pray do but consider) they were cut off, because they were wicked, why ? are you come past corruption, was there not a beauty upon them in their day ? what have some said to me lately why ? all the Martyrs were of our religion, say they, It is true there was a virgin spirit in that degree of reformation, in it's first coming forth, and there was a freshness upon it, but it quickly corrupted, now may not the same corruption grow up in others, in other forms, and if it be so, is God any respecter of persons

I wonder, that men should be offended at those that speake what they see, when we see the signes upon us, must we not acknowledge it, those that are offended with their brethren, because they cannot build them up, nor say a confederacy with them, if they were humble Christians, they would consider and enquire, and say, is there not a cause ? Is there not a cause why some walk at a distance ? why they dare not touch with us ? Why truely ? if you ask what cause, I will tell you what cause, you say, why will ye not come among us

into the *Sion of God*, I tell you that is enough to turn ones stomach, you make as if you were come to yont rest, you are *haughty because of Gods holy mountain*, Zeph. 3. 11. *thou shalt no more be haughty*, this intimates, they were haughty before, and I tell you that is cause enough to set Christ and his spirit at a distance from men, when they are haughty, haughty because of the Lords holy mountain, and alas ! what is the Lords mountain ? if the Lord be not in the holy mountain.

Tis true Christ calls *Jerusalem* to the last the *holy ci-ty*, when it was a most abominable place, and the temple his *house*, but Christ calls it in another place *your house*, it was my house indeed, but now it is your house, you have made it your own, you have fill'd it with your own spirit, and therefore it is your own now I shall come off from this theam, and I shall conclude with a little further evidence, that this is an extraordinary day that we are in, *they are the days of the son of man*, wherein the son of man must have his time ; things must be managed to his interest, and according to his will, the man of sin hath had his day, and his time.

Now because I would relish your mouth with this, at the close, I will give you my evidence to this, that the *man of sin*, hath had his time, he hath had his day, then what should hinder but that the *son of man* should have his day, now that the *man of sin* hath had his day, I tell you, either he must have more time, then God hath allotted him, or else his time, is out for the Lord hath allotted him but 42 months. All the business is, where to begin these months, now (I say) either we must begin them, at the going off of the old dragon, which was the enemy that did infest the Church before

the

urn the rising of the beast, or else we must leave so much time from the expyrring of the Dragon to the rising of the beast, without any assignation of it, whereby so much time must run out, in wast, and for nothing.

Now that were to reflect on Christ, and upon the spirit, either that the Lord should loose so much time and let it run out in wast, or that he should not give us an account of that time, when he undertook that work, not to acquaint us with all the times of the Church, and all the occurrences thereof: it were to impute insincerity to Christ, which were blasphemy to think.

Whereas he tells his people, *the man of sin* hath but 42. months, and then shall he down, mean time I will come in with faith, and patience to you, that so you shall weather the point: some would not begin the 42. months till Boniface the 8th. when *Pbocius* murdered his master, and was set up in his room; but by that account, there should be 200. years, that would have no name, whereas it is clear, that the beast was in being, and in working 200. years before, and did give manifest proofs of his being up, that he might be known what creature he was.

And therefore I know not what authority any have to contradict, when the spirit says, it is but 42. months for them to say, they are not to begin, till the Beait was in his full height, when the spirit hath not said so.

Therefore (I say) the time of the Beast is expired, and all that we find of the beast now (which is exceeding much of his rage) they are but the effects of his wounds, he is dying, and would save himself, but (I say) this day is Christs day, Michaels day, and the Lord is going on conquering and to conquer. And therefore it concerns the Saints to reflect upon these things, for

for the upholding of them, that so they may not faint, look for breakings, and desolations more and more; but let your eyes be upon the designe, that the Lord hath in all these, come and behold the desolations, that he hath made in the earth, it is all upon the account of his own interest and his dear spouse; and therefore let us open our hearts to these days of *the son of man*. And say to the Lord, whatever is not consistant with thy interest, O take it from the midst of my bowels, be candid, be sincere, have no interest in your eye but Christs, he must have his will now, oh! comply with him, and it will be your own case, say as *Mephibosheth* said, *let him take all, for as much as my Lord the king is come again in peace; unto his own house?* Sam. 19.20. Oh that the Lord would bow the hearts of the Churches, of officers and members, that they might carry on no interest but Christs, I would you were all in fellowship, but I would have it in the spirit, do not shut out the spirit, nor draw a veil, nor a curtain before the spiritual glory of Christ.

These days of the son of man, as they import great things to the publike, so they import spiritual advantage to every particular saint, for in these days a fuller discovery of Christ is to be expected, and some have experienced it, Christ hath been manifested much in my time, comparing the discoveries of Christ with former times, with an age before, what a difference you will find, and yet they were holy persons, and accepted then, but what high discoveries are there now? this place was attended with one that had not only the tongue of an Angel, but his discoveries was as sublime, as his language, his spirit was in the carrying up of Christs interest, that was the eye of his ministry,

ministry I would not glory in men, but it is meet to be acknowledged unto God, that it hath been an age of light, and reckon upon it, that whatsoever stands in the way of the interest of the Lord Jesus, of his spiritual and powerful discoveries and manifestations, it will down, let it be Church, or ordinances, or what it will, down it must go, therefore let us take heed of setting our shoulders, to uphold the interest of any thing that is obnoxious to that of our Lord Jesus.

The Fourth Sermon.

Luke 17.26.

And as it was in the days of Noah, so shall it be also in the days of the son of man.

I Am very sensible, that I have not finished my former text, there is a great deal yet to be spoken to, upon it; and therefore, I must make a little apology for changing my text at this time.

But though I change my text, and remove a little farther into this Gospel of Luke, yet I do not change my subject, I shall speake to the same subject, that I was upon before; but you may remember the last time, that I spake here, it was under great infirmity, for I confess, I have a very slippery memory.

And I did not deliverer much of that, I thought to have spoken then, by way of evidence of that truth, that I was desirous to carry upon my discourse at that time: and therefore (I say) because I did engage on such an assertion, as might seem somewhat strange, namely

I y that these days which we are in, are the *days of the son of man*; therefore I chuse these words to make forth further evidence of it to you, but those that were here may bear me record a little, what it was that lead me to that confidence, to assert, that these are the *days of the son of man*, you know, I was upon the signes of Christ's coming, which I had opened to you the day before (those signes spoken of in *Math. 24.*) of the *Suns being turned into darkness, and the Moon into blood*, and applyed them to these times, now those signes you will see are so contiguous, that I may say, they are the signes of the son of man there mentioned, and that there is but a very little distance, between those signes appearing, and the son of mans coming and indeed, it may be a question, whether that these signes are not the signe of the son of man in heaven? for it is said in *Math. 24. 30.* *Then shall appear the signe of the son of man, immediatly after the tribulation of those days now these words here must be understood, either that these signes are the signe of the son of man in heaven, or else that the signe of the son of man in heaven, is connected with these signes, and follows these signes: for (then) shall appear the signe of the son of man in heaven, not after, but then, this was one thing, that lead to it. And then another thing was, that the times of the man of sin were out, I told you: and therefore the times of the son of man, must needs be begun, of course, for there is no chasm between these scenes, but like linkes of a chain, the one takes hold of the other, and before the other is quite done, the following scene begins, as it is said of the four Monarchies (and it is, and hath been accordingly fulfilled) that the succeeding Monarchy in all the four, did tread upon the heels of the former,*

so is it said of Christ's kingdom, that in the days of these kingdoms shall the God of heaven set up a kingdom.

Christ's interest doth commence before the total, (before the very final and consummate) abolition of the former interest,

Now (I say) notwithstanding this evidence that hath been offered, feeling in my self, as I do, I confess, that this is somewhat a strange, and a bold assertion, to assert these, to be the days of the son of man, therefore I desire, as well for the acquitting of my self, as for the satisfaction of you, to give you a further account of my grounds, why I call these the days of the son of man; therefore have I chose these words.

As it was in the days of Noah, so shall it be also in the days of the son of man.

I shall first expound the words, and then apply them, for I desire you would not expect from me, that I should handle this text largely, but only so far as it hath relation to my design, and as I may thence draw evidence of this truth to you, that these are the days of the son of man. Now that which is to be expounded is first, why our Saviour is here called the (son of man), and 2ly, why the time of his revelation is not called (a day but days) and then to shew you (what there is in these days) that makes them to be called the days of the son of man.

First, you may think, that this is an improper appellation of Christ, to call him, the son of man, when he is setting up his kingdom, but to tell you the emphasis of the word, it is the son of Enoch; now this appellation is taken out of *Daniel*, as all interpreters do agree, viz. *Dan. 7.* Where he hath the vision of the kingdom of Christ, succeeding in the rear of the four

Monarchies, there, Christ is exhibited to us under the appellation of the *son of man*, or the *son of Enoch*, which is *sorry man*; now it may be thought that this notion is very disagreeing to Christ's kingdom when he comes to be *great to the ends of the earth*? but if you look into the 5. of the *Revelations*, you will see there, that the elders do reflect upon Christ, in that honour, that was put upon him, to open the book, as a *lamb that had been slain Rev. 5.6.* And you read there also, the Angels joyning with them in this quire, and in this very note, as you may see in the 12th. *vers*, saying with a loud voice, *worthy is the lamb, that was slain to receive honour, and glory, and blessing*. So that here we see, that it is not casual, that Christ is called the *son of man*, when he is to take his kingdom, but it is upon designe, it is to reflect honour upon him, upon that very account, because he stooped and condescended so to be the *son of man*, and humbled and abased himself, as you will finde *2. Phil. 6. 7.* He makes the very deduction of his glory and honour, to *rise from his humiliation, wherefore God hath highly exalted him*: and this consideration is that which doth likewise redound to the comfort of the mystical body and members of Christ, who how low soever they are, yet the kingdom is designed for them, as Christ said to to his disciples *Luk. 12. fear not little flock*, who are not only little in respect of number, but little also in respect of stature (as I may say) little in the account of the world, and in their own sence likewise, *it is your fathers good pleasure to give you the kingdom*.

Secondly, the next thing is the *days of the son of man*, it is not the *day of the son of man* but the *days in the plural number*, and this holds forth to us, that there will be *days*, that is, there will be a tract of time, wherein

the

the interest of Christ, the interest of his kingdom shall be solicited and agitated in order to his glorious and publick coronation, and enthronement, *the days of the son of man*, you meet with it twice here in this chap. v.22. And he said unto the disciples, *the days will come, when you shall desire to see one of the days of the son of man and ye shall not see it*, that is, as it appears to me, they shall be looking for these days in those fleshly, and carnal assumptions (as I may call them) of several spirits that shall start up, crying *lo here, and lo there*, but they shall see nothing of the son of man in all those voices.

You shall desire to see them, and go forth, as many shall do, but shall finde themselves mistaken, for *the days of the son of man* are of a more general import and influence, and they are of a spiritual discerning, there is the first time that you meet with *days*, And the 2d is in my text, you have 3 times in this chapter the word *day* in the singular number spoken of.

So shall it be in that day, when the *son of man* is revealed, and so shall the *son of man* be in his day, now if *days*, in the plural number, and *day*, in the singular number be not the same, then they are thus to be distinguished. The days are that tract of time, that lead to Christ's glorious and visible appearance, I shall stand no longer upon this, because it will be more fully made forth, when we come to shew the import of these days, what these days do import, what they contain in them, which I do therefore immediatly address my self unto.

I have already shewed you, that they do import this, that the *days of the man of sin* are ended, the *days of Antichrist* are over, that is, his 42 months spoken of.

in *Revel. 13*. I shall repeat nothing that I have said concerning that, but only this, that the holy Ghost doth not speak so improperly, as to call those the *days of the son of man*, which are the *days of the man of sin*, there is therefore a legal determining of the right of the *man of sin*, though he may be actually Troublesom for a while after, even till Christ's glorious appearing, and so there is a legal commencement of Christ's time, though we see not yet all things in his possession, yet he may have a legal right, and so he hath in these days, to which I add, that as *Jacob took hold of the heel of Esau*, so doth Christ's kingdom take hold (as I may say) of the times of *Antichrist*, I shall not give more authority to the *Apocrypha* then what may seem fitting. Let it stand or fall to that evidence of truth, that shines in it, but in *Esdras* you have such a question as this propounded by him, who holds forrh himself to be *Esra*.

There is a question held forth, touching the *parting of times*, he desires to know of the Angel, what is the *parting of time* between the two worlds, and he receives this answser, that *Esau* is a figure of the *old world*, and *Jacob* of the *new*, and says he, look as there is the hand of a man, between the hand and the heel, so there is no more time, between the old and the new.

Now I can make no sence of that answser, but this that as there was no hand at all between the hand and the heel, that is, the hand of *Jacob*, the power of the *new world*, that took hold of the very heel of the *old world* and thrust it out; so doth the power of the *son of man* and his *days* (the very begining and commencement of his kingdom) thrust out the *old world*.

And let me observe this, by the way, that this kingdom,

dom, and these *days of the son of man*, if they did take place in our spirits, and in our faith, we might be so much the more serviceable in thrusting forth the old state of things: Therefore, now I shall come to shew what makes them to be called *the days of the son of man*, for if you see *Antichrist the man of sin* still upon the stage, you will say, upon what authorit y do you lay Chrits claim to these days? what ground have you for it? how are these his days more then any other?

Let me tell you, my beloved friends, these *days* are not only the *days of the son of man*, because they are not the *days of the man of sin* (as wafts and straies belong to the Lord of the Mannor, it is not only for that reason I call them *the days of the son of man*), but Christ hath a legal right unto them, and his term begins in these days.

You may say, we have always been otherwise instructed, it is a common received thing, that Christ's kingdom begins with his visible appearing, and that 2 Timo. 4. 18. v. seems to countenance this, which runs thus, *I charge thee before God, and our Lord Jesus Christ who shall judge the quick and the dead, at his appearing and his kingdom, where, his appearing may be conceived to commence with his kingdom, and his kingdom not to commence or begin, till his glorious and personal appearing.*

To this I shall answer: it is true, that text doth necessarily import, that Christ must appear in his kingdom. And that I do verily believe, and do expect; but that Chrits day, or Chrits kingdom hath no beginning, till there be an Adequate revelation of his person, until he appear as a man, in that kingdom, as well as God, cannot, that I see, be thence infer'd.

For we shall shew you by and by, by the types that were held forth, and the times of the old testament that there may be a beginning of Christ's kingdom (and is so) before his glorious appearance, and manifestation, and there may be many kingdom-Acts done before Christ in person do exhibit himself visible to our eyes; that which I would begin with, you shall finde in *Dan.* 12. 1. *At that time shall Michael stand up.* This is the first thing, in the days of the son of man, Michael's standing up, for I look upon the action, which is shewed unto *Daniel* here (for the consuming and bringing to nought the four Monarchies : both in the East, and in the West) to fall into these days of the son of man, and to be performed by Christ, who is the *Michael* here that stands up.

Now I confess there may be some question whether this *Michael* be Christ, or no ? because we read of *Michael* (in this prophecy of *Daniel*) that is spoken of, as one of the chief princes, one of the chief Angels, which is not proper to be applyed to Christ.

For he that is the supream, is not in a rank with the Angels, nor consigned to a particular charge or province, as he is called *Michael your prince*, in the 10 chap. and the last verse.

Now if it be but the standing up of *Michael the Archangel*, there is something to be done, when *Michael* stands up (and it being a word which is both passive and mean too.) It signifies to be raised, or roused up, as if before this time, he did couch or lye down, therefore if we take it of *Michael the Archangel*, it imports somthing, but I have two or three reasons why I take it for Christ.

First, because he is mentioned singly, then, at that time shall Michael stand up.

For though a single Angel may be sent to carry tylings unto the Saints, yet a single angel is not competent to have the whole affairs of Chrits interest, and his kingdom committed to him, and to stand up singly for it, this is a work rather for the Lord himself, this is one reason: Another reason, is this, because it is said, at that time shall Michael stand up, the great prince, but in the Septuagint, and so likewise in the Hebrew, there are two Articles; in the Septuagint, it is *Michael the prince, the great*, now I say, these are not proper for an angel, these are sovereign titles, and belong to the Lord himself. As we use to say *Constantine the great*, and *Theodosius the great*, they are all sovereign attributes, that is a second reason.

Thirdly, at that time shall Michael stand up, the great prince, we never read of Gods sending any creature, either Angel, or man to be a single Champion and deliverer of his people, but we read oftentimes, that God engages himself singly to arise, *Psal. 12. 5.* for the oppression of the poor for the sighing of the needy, will I arise, saith the Lord, &c. And so in *Esay. 23. 10.* and in *Esay. 42. 19.* and *Esay. 63. 5.* and several other places, where you may reade of Chrits engaging alone, and so I say, here it suits with Chrits standing up, but it suits not with any creature: Now then what is there in this of Chrits standing up, who is the *Michael* here (and if any shall yet be unsatisfied that he is called *Michael*, we may as well ask, why he is called *David*, *David your prince.*)

But (I say) standing up here, doth import a change of posture, and an addressing of himself to the Churches business, why sleepest thou? it is that which is intimated, that the Lord in some dispensations seems to

be asleep, and let things go as they will, but when the Lord stands up, and awakens, it makes a great change, a great alteration, when Christ *laid aside his garments* it was to do a singular thing, it was to do, or shew a singular, a wonderful act of condescension and grace.

And so when Christ rises up, it is the fall of his enemies, and for the relieving of his spouse, 'tis a rising up with anger and indignation, with a concern, as the Lord says, *what have I here, that my people are sold for nought?* I cannot bear it longer, then up he gets, it is said, at Christ's first coming, *it is for the rising and fall of many.*

What then will his second coming be? when he rises to judgment, when he rises to pleade the cause of his people, well; but in the next place *Michaels* standing up, or Christ's standing up, is a standing up for himself, and for his people to *take his great power*, as it is said in the *Revelations*, *thou hast taken to thy self thy great power*, now shall Christ stand alone? consider this, if a king stands up, and hath great occasion to stand up, either that he is invaded or that his subject rebels against him, upon such occasion, his confederates and allies, will pour in their forces upon his enemies.

Surely our Lord Jesus, hath great Allies, and confederates, his father, and all his holy Angels, you know, it is Gods covenant with him, that he will give him the heathen for his inheritance, and he that will put all his enemies under his feet, before ever he hath his kingdom, we find the ancient of days upon his throne, and it is a fiery throne too, as you have it, in *Dan. 7.* Now if *Michael* stand up, all heaven, all the hosts of heaven will stand up with him, it will be found so, and let the Saints reckon upon it, Christ will not want pow-

er, this is from *Michaels* standing up, that is the first thing. But then 2ly. we find in *Dan. 7.* another strange thing which we reade, but pass over, not knowing well what to make of it, we have done so many times; in the 13. v. *I saw in the night visions, and behold one like the son of man come to the ancient of days,* and they brought him near before him, not to exercise you with the difficulty of the understanding of this, I shall immediately point you to what I think was the type of this, and will give us a very good account of it.

Solomon, you know, was a type of Christs kingdoin in the tranquility and peaceable time of it, when it had wethered the point of all opposition, and had now got the day of all its opposers, now you shall find such a thing as this in that type, before *Davids* days were out, *Solomon* was presented to him, for the kingdom, and that by *Davids* allowance, and *David* did as it were put his power upon *Solomon*, and set him up, which gives us the clearest light into this prophecy, that I know of.

When *David* was old, and cold, that they could not keep heat in him, but they were fain to provide otherwise to refresh his blood, and to put spirit in him, then was thought a time for *Adonijah* to set up for himself, and get the kingdom, for *David* was like a candle in the socket, and so *Adonijah* might think the action would not be misinterpreted by *David*, then they called all the kings Sons to the feast, only they left out *Solomon* (the true interest, the heir designed by God, and sworn by *David*, he is left out) and *Zadoch*, and *Benayah*, these were not called, but all the rest: now when *Adonijah* was at his feast, *Nathan* hears of it, and acquaints *Bathsheba* the mother of *Solomon*, who

who goes forthwith to *David* about it.

Here is now in type, the bringing *the son of man to the ancient of days*, as she brought *Solomon* she is a type of the Church presenting Christ unto God, saying, *hast thou not sworn, that Solomon thy son shall reign after thee?* This is presenting the *son of man* to the *ancient of days* in the type, now so it is in the Antitype, so it is in these days of the son of man, *behold King Solomon with the Crown, wherewith his mother crowned him.* Cant. 3. the Lords Prophets, and such as are true to the Lords interest, bring the *son of man* to the *Ancient of days*, the prayers of the Saints will run much in this strain, and they will be speaking good of Christ, in the ears of God, and will be telling what their expectations are, and how they tender the setting up of Christ, and how they suffer, and must suffer till Christ reignes, and that they never expect to see good days till he comes, this answers the type, the bringing of the *son of man to the ancient of days.*

The ancient of days is commonly looked upon to be the father, now 'tis true, the father hath covenanted and engaged to set Christ upon his throne, and he calls him his King, but you will find in *Revel. 1.* this very description, that is in *Daniel* applyed to Christ, *The hair of his head is said to be as white as snow*, and therefore how shall we understand this? I will tell you how it may be reconciled by *Davids Lord, Davids son, that is, the head of Christ is God, this is the head here spoken of, (the hair of his head was as white as wool:)* and therefore I say, this presenting the son of man to the ancient of days, is but the bringing the right heir, Christ *the son of man*, to the head of Christ, which is God.

In the next place, there is not only the presenting of *Solomon* (as a type) unto *David*, but *David* doth appoint *Nathan* to go and anoint *Solomon* and set the crown upon his head, and sends *Benajah*, and *Zadock*, with him.

So this is, in these days of the son of man, there is an anointing of Christ, and an instructing of him (as I may say) as *David* did instruct *Solomon* his son, and as in the *Psalmist*, it is said, *give the king thy judgments O God, and thy righteousness to the kings son.*

David gave unto *Solomon* the charge for the building of the temple, and he gave him the pattern of it, and he exhorted him, and encouraged him to be strong, and know the God of his fathers, and serve him with a perfect heart, and by computation, it took up, about six months before *David*'s death, that he was introducing *Solomon* in his room: so that I may say, here is a great deal of Christ's kingdom demonstrated. For all this was before the old state was out, *Solomon* was actually enthroned and stated in the kingdom in his fathers time, and *Solomon* did exercise his kingly power as you know, 1 *Kings* chap. 1.v. 50. 53. chap. 2.4.10.

Now, I shall not apply these things yet, because I am not come to my assumption, I am but laying my ground-work, but before I come to that, I must shew you the complexion of these days, and although these days are the days of the son of man, yet they are not such days, wherein the glory of Christ and his kingdom do shine forth without a cloud, and therefore for that, we must, have recourse again unto our text.

And you shall finde there, that these days of the son of man are days of an extraordinary nature, they are days, wherein the world shall be drownned in a floud of prophaneſſ

prophanes, and sensuality, and security, and this is in order to a making them fit for a flood of judgment, so it is said here, *As it was in the days of Noah, so shall it be in the days of the son of man.*

Likewise, so also as it was in the days of *Lot*, not only doth this scripture witness this thing, that the *days of the son of man* will be of such a nature and complexion, but likewise in *Zach.* 14. the Lord tells us, there, in several expressions, that are very Emphatical, as to what the nature of this day will be (one day) or a day by it self (we may understand that by it) an odd day, such a day as hath not been or shall be *known by the Lord*, as who should say, none but the Lord shall know it. *Neither day, nor night* (that is a strange day) neither clear nor dark, neither the one nor the other, but mixt of both.

But *at the evening tide, it shall be light*, then it will clear up like it self: briefly the days of the son of man will be a time of as prodigious wickednesses, of as great tryal to the saints, of as great calamity to the world, as ever days were, and beyond all president; so *Daniel* says, *at that time shall Michael stand up, and it shall be a time of trouble such as never was the like.* But what then makes the title of the *son of man*, if there shall be such days of trouble, is that title worth nothing in these days? I answer, there is a light side of these days, and that is to be seen by those that have eyes, by those that are spiritually enlightened to see; there will be a dark hope in all the people of God, and in all the whole creation in these days, that surely, there is something in the womb of these dispensations that will revive them at the last, and this the blind world can see and say. But the saints (especially, if they

they watch, and if they obtain that favour from the Lord, as *Daniel* did, that was a man of desire) they may see, and will see, whither all things will tend, and where they will issue, and so they will be comforted and they will sing for the majesty of the Lord, they will rejoice in that which God will create. They will be engaged actually with the Lord in creating a new heaven, and a new earth, this will be the mixt nature of these days, they will be prodigiously wicked daringly wicked and yet they are the days of the son of man, why so? because it suits his designe upon all accounts, that the Churches enemies might shew themselves like themselves, that so his judgments might be the more conspicuous; the more clear which he will bring upon them, and also that his people might have the tryal of their faith and sense of their own weaknes and failings, and so (I say) it doth suit Gods end, who designs so to come, as that his day should fall as a snare upon all that dwell on the earth; that there shall be no more likelihood of the day before his coming, then of many ages before, that so the mockers might be confirmed saying, where is the promise of his coming? as who should say, you talk of Christs approach being neer, but there is no signe of it, not considering, that he comes as a thief, you your selves know perfectly says the Apostle, that the day of the Lord so cometh, Christ comes before the 7th vyal (that is) preparation is making for his coming, It is his legal time yea it is his actual time before the the 7th. Phyal for says he, behold I come as a thief, should now shew you the Parallel, having spoken of the complexion, it is that which conforms this time to Gods former proceedings, There were such days before God destroyed the old world

120 years

120. years, Those were the days of *Noah*, and the world was looked on as a drowned world from the beginning of those days, and so the days of *Lot* from the time that *Abraham*, had rescued the king of *Sodom*, and the other four kings from their enemies, which was a signe of the four Monarchies, from whose hand, *Abraham*, the father of the faithful, delivered *Lot*, and for his sake the rest were delivered.

Now it is probable, that from that time *Lot* used a greater freedom to admonish them, to make a better use of their deliverance, then they did; those were the days of *Lot*, there were days then, there was a time for the judgments coming, but it was not fully come, so likewise doth Gods day prepare his enemies against such a time that they may be as fuel dried for the fire, that they may flame like a torch or a sheaf, when fire is put to them.

So likewise, he prepares the vessels of mercy, I shall only tell you in our saviours time, there was from the denunciation of the judgments against *Jerusalem* 40 years, and so likewise from our Saviours rising, till his ascention, there was 40. days wherein he was (as I may say) preparing himself for his ascention to heaven.

I might give you twenty Parallels of it, but now I come to the application of these things, to these days, and as for the standing up of *Michael*, that is the first thing I would assume; that *Michael* is raised up, *Michael* hath stood up for several years, if others, in other parts of the world do question this, yet we in those parts have no reason to doubt of it, it is much, if we are not convinced of it, of the Lord Jesus his standing up, and addressing him self

self to promote and serve, in his own and his Churches interest above all interest, and all kingdoms of the world, that interest of the kingdom of God that hath lain hid in the faith of the Saints, and in the promises unto this time, if you say, what evidence can be made of this, it is a question not becoming those that have seen the great works of God, as we have done, have we not seen *Michael standing up* : have we not seen him rousing himself, have we not seen three nations bowing in his name, have we not seen an heaven, and an earth passing away ? have we not seen a dissolution of the Church, and state, have we seen all this, and do we question whether Christ hath set a foot his title, or no, you know, that kings when they are proclaim'd in this land, they begin in the Palace yard, they are not all over proclaimed in one moment. (So I say) the kingdom of our Lord Jesus Christ is to be a rising, and a growing kingdom, *of the increase of his government and of peace there shall be no end; and why may we not say, that this Island, or these three nations may resemble the palace yard, where Christ is first proclaimed, he hath been brought to the Ancient of days by clouds of witnesses, who have pleaded his interest with God, you know it hath been the subject of the faints prayers these 30. years yea nothing hath relished upon the spirits of the saints, that hath not related this way, if Christs kingdom hath not been at one end of it, it hath been no prayer, no sermon, if it have not had that at one end of it, yea hath not the Lord Jesus exercised his kingly power ? hath he not made many overturnings, hath he not dealt with many *Adonijahs*, how many would have set themselves up in his room ? This is the account of all these quick revolutions, these overturnings,*

overturnings, this is exceeding declarative of his being near, *whose right it is*, I shall therefore conclude with a word of use, or application, and it is this, *Let us lift up our heads for the day of our redemption draws nigh.*

I have already formerly, once and again told you, that these 45 days from the end of the 1290. days spoken of in *Dan. 12.* are that generation (as I conceive) in which our Saviour says, *all things shall be fulfilled*, for so were the generations from *David* to *Christ* (those 14 generations) 43 years one with another.

So in those 45. days in *Daniel*, wherein *Michael shall stand up*, *Daniel* is told, that all should be fulfilled in that time, and I say these times began in the year 1650. and we are now in the middle of them (we are very forward) and I do more suspect my self for the setting my post too far off from *Christ's* appearing, then of setting it too near; I say, I more suspect my self for that, and the Lord knows, *i.e.* (if you subdivide this last watch or space of 45 years into lesser watches,) in which of the watches, of this last watch, he may come, in the second, or in the third watch, but we are neer to it, let us look up, and lift up our heads.

You see what evidences have been given of these days.

Obj. But if *Christ's* coming be so near, would the times be so evil may some say? *I answer* was not *Sodom* at the worst, when *Christ* came with the other two Angels to destroy them, and so the old world.

Yea, but you will say, the people of *God* would be better then they are, if *Christ's* coming were so near.

Answe. They shall be made better by his coming, the summer spoken of, is the very appearing of *Christ*, you

you know that when the trees puts forth summer is night, but it is the appearing of Christ, is the summer, would you have fruit before summer? your fruits are growing in the winter, and in the spring, they are coming forwards, but you have not your fruit till the summer; Christ is preparing his people by the present dispensations, and they shall shine, but all that Christ doth now is emptying work, cleansing work, as when a man pulls down his old house, in order to building it anew, Christ is removing house and he is taking away joy from the earth, (the old joy) trade is going, the joy of the earth; and the very husbandman may loose the fruits of the earth this year.

And if you look within, O what desolations are there? alas! though the Lord give us our wits and our sensess, yet we hear of one, in one place, under a spirit of dispondency, Gods fire is in Sion (in this day) and his furnace in Jerusalem, and there is none of us, but have our back burdens, if it be but being companions of suffering ones, it cannot but go to our hearts, this is the sowing time, yea but you will say possibly.

Obj. There is a promise of the spirits pouring forth, and therefore these cannot be the days of the son of man, I answer the spirit is not the first grace, the leading grace, as in those promises made to *Israel* in the letter, of bringing them back to their own land, *Ezek.* 36. 24. 32. They must be in their own land and settled there before the spirit is poured forth, lest they should reflect too much upon their own qualifications, least they may be ready to say, it is for our reformation that God hath visited us.

Therefore will the Lord at he tlast (as at the first) take his people, in their blood, and in their unworthiness.

Obj. But you may say, we see nothing of the Jews being called, and Antichrist destroyed.

Ans/w. Antichrist hath but a mystical destruction till Christ comes, and there will be a Pope, for ought I know till Christ appears, but his time is legally out and determined, and when a time is out, what is done afterwards, is an usurpation, and Antichrist shall pay dearly for all at the last.

*But as for the Jews, it is a material objection, we cannot look for the appearance of Christ, till they come in, though on this occasion; let us be aware that there is a mystical Jew, that needs to be turned to the Lord, as well as a litteral Jew, but as to the litteral Jew, though we see him not come in, yet we know not how soon we may, for it shall be very suddenly, *a nation shall be born at once* (mark the expression) though we do not see yet, have we heard nothing of the rattling of these dry bones? let others take it for what they please, for my part, I take it for a truth, and the rather the more, because it is the time for them to appear and though they may be hid in the deserts, for some time, it is no more then what their fathers were in their day, who lay still by the space of 37 years, in the wilderness of *Cades*, and the people of the nations little concerned themselves with them, nor they with them.

Besides, what we heard in the year 1665, when there were reports of their stirring, it is not impossible to shew you earlier stirrings, as we have it recorded of the year 1650, that there was a very great meeting of them in the plains of *Ageda*, where they set up tents, and there was a confluence from all parts, no lesse then 300 Rabbies, that were able to shew their Genealogy, and in a very large tent, there was an orderly dispute,

where they did with great ingenuity and candor put the question, whether the *Messiah* was come, or not? Then came in the Priests, and Jesuites with their vicar, and their breaden God, and made them break up in disorder: nay what if I should say unto you that Christ hath shew'd himself to that nation distinctly, it is credibly related that he shewed himself in the year 53. in *Frankenland* upon the cross, and that he was there so seen by thousands of spectators with his Angels about him, as if that very word of *Daniel* were in fulfilling, and that the Angels were presenting him to the Ancient of days, representing that in a visionary way then, which is the work of the day still in the hearts of the saints, through the intercession of the spirit. I speak it only for this (my beloved friends) for that I know (I feel) that we need the quickning of this consideration, we are amused with the times that we are in, and do not know what *Israel* is to do, because we do not know, nor discern the times; look to it, and take heed of security, take heed of an unwatchful frame of spirit, for these are the days of the son of man.

The Fifth Sermon.

Luke 12.35.36.

And ye your selves like unto men that look for their Lord, when he will return from the wedding.

THe influence of Christ's coming deriving it self from the nearness of it, things though great, that are remote, seem but small, and work but little upon

us, things that are not to be in our day, nor in the day of our children, we are apt to put off, therefore I made it my business in two or three discourses to shew you the nearness of this coming of Christ; I shewed it you, first, by the expiration of the times of *the man of sin*, and Secondly, by the signes of Christ's coming being fulfilled, pitching chiefly upon those signes in *Math. 24.* And in two other of the Evangelists of the *suns being darkned*, and the *moon being turned into blood*. The third time I shewed you, that these are the *days of the son of man* by several particulars, and (by something I had spoken) devolving our discourse to that point; I pitcht upon those words in the *17* of this Gospel. Where our saviour speaks of the *days of the son of man*, and paralels them with the *days of Noah and Lot*, which I told you doth intimate to us, that there is a tract of time from the expiration of the *42 months (of the man of sin)* to the glorious revelation of the *son of man* in person from heaven, and that this tract of time is called *the days of the son of man*, wherein, he is preparing to set forward unto this glorious expedition.

Now in these *days of the son of man*, I did partly open to you what was to be done, and shewed you some figurative delineation of this work by former types, and especially in the investing of *Solomon* into the kingdom; I shewed you, that before *Davids* death *Solomon* was set upon the throne, and in opening of those passages, we found them to cast a great light upon some prophetical passages, that we meet with in *Daniel*: As about the bringing of the son of man, to *the Ancient of days*, which I told you doth very aptly agree with that type of *Solomon* to *David* (bringing him unto remembrance, as I may say) which was done by

Barthesba.

Bathsheba, by the advice of *Nathan* the prophet, she goes to *David*, and puts him in minde of his oath, and she is seconded by *Nathan*, and thereupon *David* doth send to appoint *Solomon*, and to set him upon the throne, and all this was in *David* s life time: Now the observation I made from these things, was this, *David* you know was a figure of the militant state of Christ s kingdom, his setting *Solomon* upon his throne before his own death, doth intimate to us, that, before the militant state is swallowed up (as I may say) of victory, (or of the triumphant state of the Church) Christ is to be set upon the throne; as the succeeding links in a chain do enter into the former links, so doth Christ s time take hold of the former times, even as *Jacob* took hold of *Esau* his brother.

From thence I came, in the winding up, to shew you that Christ was entred upon his kingdom, and that there were many acts passed in order to Christ s glorious reign, and that he had laid his claim in particnlar, to these three nations, and had been proclaimed here, as in the palace yard (as I might say) of his dominions.

I gave you also many concurrent passages, that have fallen in, to strengthen our faith, and answered some objections touching the calling of the Jews, which although we do not yet see, called to the knowledge of Christ, is not to trouble us, forasmuch, as their calling is not to be expected, untill they be settled in their own land. For so the promise seems to cast things, in that order, that God will as freely look upon them, even in their blood, as he did at the first, when they were in *Egypt*, that so it may not be said, that their turning to God did lead the Lords turning to them.

Yet I told you, that we have heard of the ratling of

those dry bones, which (because the time is come) should make us take heed of saying, there is nothing in it, though we are not acquainted with the posture of their affairs, how they stand since that, only I told you, that we may have this reserve of hope, that as when they came out of *Egypt*, they lay 37 years in the wilderness of *Cadesb*, and probably were as much out of the eye of the nations, for a great part of that time, as they are out of our eye now.

So I say, God may be forming that people secretly in the dark, and may be carrying on his intended goodness towards them, and we may see the sun of their redemption, and restitution suddenly break forth of the clouds, although we do not hear of them every day.

I should now come to shew the nature of this coming of Christ, which is here held forth to us in these words, *When he will return from the wedding*, but before I come to them, I must make a little use of that word, I have already hinted. Use, First, if it be so, that we are in *the days of the son of man*, that is, in that generation which Christ speaks of in *Math. 24.* and the other Evangelists (when these signes of his coming are to have their course, and in the rear of them all, Christ is to appear.)

I say, if we be in that generation which probably is that 45 years spoken of by *Daniel* at the end of 1290. days (and which 45 years I have told you by computation is one half of it run out, or very near, for there is but this difference between chronologers of a matter of 3 years, from whence the 1290 commence, either in 360 or 363. from Christ). All agree, it was in *Julians* time, and some say in 360, others say in 363. there is but that difference, and so accordingly they came out in

in 1650 or 53, so that I say there must be half, or very
near of the 45 days following, expyred.

Use, Then in the first place, this shews us, that there
hath been nothing in all that cry, that hath been of
the *day of the Lord*, which hath been proclaimed by
several voices, and by several spirits, and indeed the
disreputation that hath been brought upon it by some
mouths and spirits that have been the trumpeters of it;
hath made others (I say it hath made many sober and
cautious spirits) decline it, and to have no pleasure
in it. But if that would be a good argument against the
truth, because the devil himself doth acknowledg it,
surely then men should have disowned Christ in this
day.

For you know, that spirits of divination, and un-
clean spirits did confess him, and acknowledge him,
and such as were reputed devilish, but the truth was
nevertheless the truth, for being taken up, by unclean
lips.

The intent of this Use is, that we may gather up, and
not lose even that testimony, which hath been given
of *the day of the Lord*, and that from good evidence,
from the fence of it, the experience of it, the feelings
of the workings of it, in the spirits and affairs of men.

Surely there can be no account given of these won-
derful changes that we have seen, not only in this out-
ward world, but in the inward world too, unhinging,
and unhorsing and bringing down all the glory of man,
I say, no other account of it, can be given, but that
the *days of the son of man* are come in; It's true, they
are mixt days, and so I told you all along. *Neither*
day nor night, neither clear nor dark, as *Zachariah* says,
in his 14. chap. They are days by themselves, as I may
say,

say, days full of trouble, as Daniel says, it shall be a time of trouble, such as never was, and yet days, that have in the womb of them such a birth, such a glorious birth and blessing for the world (for the whole creation as well as the people of God) as no former times have had.

They are days (as I may say) wherein Christ is in the mount with God, creating, and taking instructions (as I may speak with holy reverence) for the administration of his kingly office in this world; as Moses the typical mediator was in the mount 40. days, and 40 nights, receiving his instructions for the people, let not the expression offend you it is said in the Psalms, *give thy judgments O God to the king, and thy righteousness to the king's son.* Which need be no more strange to us (that Christ should receive his judgments from the father) then that he should receive the revelations from the father, which he owns (*the revelation that God gave to him, to shew unto his servants things shortly to come to pass.*)

Now, because I have mentioned that of Moses, do but consider what fell out in the mean time, Moses was in the mount with God, and although the people had seen the Lord, coming down upon the mount, after such a terrible manner, yet while Moses lingued and stayed in the mount, they fell to Idolatry, they made the calf: is not this a wonderful thing; that they should go turn aside, I tell you, there hath been as great an apostacy from these days of Christ, from that hope, and that witness that was given of the day of the Lord, but it is no other, then what our saviour himself had foretold us, *Math. 25.* there you finde, the virgins going forth to meet the Bridegroom; it is said, *W44*

was a cry at midnight, saying, behold the bridegroom cometh, and yet after all this, while the Bridegroom tarried, they all slumbered and slept, and so it is at this day, these days of the son of man are not exclusive of trouble, and of strange spirits; the devil, when he sees, that men are awakened, and he cannot hinder it, but they have an expectation of the Bridegrooms coming, he will mingle heaven and earth together, if it be possible.

He rushes in with all his delusions, he seeks to blast this hope, these expectations of the saints, all manner of ways; and if we had been well advised (as I may say) and had known the Scripture, we might have expected a storm, to be poured out upon us, even a storm of inward exercises and tryals, as well as outward troubles.

These days of the son of man are days, which none of the wicked do understand, as Daniel observes, but the wise shall understand; they are days, wherein Christ comes privately (as it is here intimated, that when he cometh, and knocketh, you may open unto him immediately; it is that which is not unusual among men, for Embassadors of Princes to come in, privately at first, and to be advised with about their publick reception, before they make their publick entry, Christ comes also privately to his own, and his glorious appearance in his adequate person (man as well as God) comes in the rear of all.)

So that (I say) let us not lose the things, that God hath wrote, It is true, there is danger on the other hand, (that is) of crying up, the present day, for the time of Christs appearance, and if it were worth the while, or that I were competent for such a business, we might shew you, that this notion of Christs being come; and

of the day of the Lords being come, shutting up all the expectations of the saints within the present performances, doth offend several ways, it offends against the order of the works and appearances of God, who hath set times and seasons for all his purposes.

If Christs day be as much, as it ever shall be, it doth mix and confound all things together, it makes *Anti-christs day*, yea you may as well confound his first, and his second appearance together, it is said, *he hath appointed a day, wherein he will judge the world*, it is not now, but it is appointed, so the Apostle directs the hope of believers to another day, and you will not say, but that Christ was come to them in the spirit, yet they waited for a further day, the Apostle himself says, *he had not yet attayned, nor was as yet perfect*, so that (I say) this doth strike at the order of Gods working and appearances, and as the Apostle says concerning the resurrection, those that say, the resurrection is past, destroy the faith of some, It is a destroying of our faith, and of our comfort, to hold forth this to be the day of Christ, to be the time of Christs appearance, the all that we were to expect.

I confess, it is not to be wondered at, in the Prelatical Church, that they would have us to expect nothing but tribulation in this world and persecution, the Church of Christ (say they) must travel under the cross, nntil the last judgment until they come to heaven, though they minde not to do so themselves, nay this they preach to others, that they themselves may ride upon the high places of the earth, they would keep the people still in ignorance and blindness of that day of Christ, which when it comes will abase all the *pride and loftynes of man*, as you have it in *Essay 2.*

It will abase things that are high, and exalt things that are low, *the vallyes shall be exalted, and the moun-
tains and hills shall be brought low.* But that any that are spiritual, should go to delstroy the faith, of themselves, and their brethren, by taking the present dispensation for the full performance of the promise, is that which may be justly wondered at, and it is not certainly without a great designe of Satan, thus to beguil them, and through them to endeavour to beguil others of the comfort, and the hope of Christs appearance, and of the redemption of the body: It is true, there may be a revelation of the day of Christ in the spirit, and this may be given forth at any time, *Abraham saw Christs day* though he lived many ages before Christs time; and so *John was in the spirit on the Lords day,* but yet notwithstanding, *John tells us, that this day of Christ, was to come on orderly,* there is such a series of times and providences, so many scenes that are to be presented before that concluding scene, before Christs sitting on the *white throne:* There were so many seals to be opened, so many trumpets to be sounded, it is true, there was a glorious day in the primitive times, but that was but the first fruits.

And it is called (I conceive) the first fruits, because it was answering to the first fruits under the law, for there were three feasts, three times in the year, *all the males in Israel were to appear before the Lord,* there was the feast of the *passover,* and the feast of the *first fruits* (which was at *Pentecost,* the very time when the spirit came down upon the Apostles, as fulfilling that feast) and there was the feast of *ingathering, or the feast of tabernacles,* and it was in the feast that you finde written in *Joh. 7. 37.* *In the last day, that great day of*

the feast, Jesus cryed, and said, &c. This feast of tabernacles held several days (there were 7 days that it was kept) and so this fealt that in the Antitype answers to the feast of tabernacles, may take in all this generation that I speak of, (the 45 years of this last generation) *the days of the son of man.*

But mark ye, in the close of this time (that is the great day) then will Christ appear in his glorious equipage, with all his holy Angels, then will he come both in his own glory, and in the glory of his father, and of all his holy Angels, and till Christ hath his full glory, we cannot expect the full effusion of his spirit.

The spirit will not be poured npon all flesh, the earth will not be filled with the knowledge of the Lord, as the waters cover the sea, till that great day of the feast, till that last, and great day of the feast.

So that (I say) take heed of taking part of payment for the whole, tis true, these are the *days of the son of man*, and I do believe that from this time you shall see the interest of the son of man, rising and growing more and more, all things shall work unto that glorious issue, those that are wise shall see it every day, to them, *day unto day will utter knowledge*, I say the interest of Christ is on the rising hand still, and all opposite interests are in the way of declyning, and therefore let us prepare for him, we have seen something already of the *day of the Lord* upon things that have been high and lifted up, let us look to see it yet more, the Lord will abuse the lostyness of man both of one sort and of another, I tell you, there is a great deal of haughtiness, which the Lord will abuse even in his own people, and in their spiritual affairs, it is said in Zeph. 3.11. *In that day, shall thou not be ashamed for all thy doings, wherein thou hast transgressed*

transgressed against me? for then will I take out of the midst of thee, them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain, this Scripture doth hold forth unto you, the process of the day of God (or of these days of the son of man) they are humbling days to all.

God by these dispensations which have passed over us, hath been bringing his people to this passe, he hath been working upon them, that necessarie qualification of making them an afflicted and poor people; I remember very well, that the first time I spake here (when your desires gave me a call to make a little supply of that place, that was destitute by the removal of that eminent help, that did appear usually, in this place before) I told you, then that for my part, I was one that was spoiled by this day of their Lord, and I must own and confess unto you, that there is nothing doth relish, nor can relish with me, of the old glory of the excellency of man, though I know that all of us have a young root in our heads, as the proverb is, and we should willingly be something among men, but the Lord hath mercifully shut the door, against any such hope, or expectation, and therefore let it not enter into our hearts, for God hath forbid the banes, we must never touch with any such thing more, for God is stayning the pride of all glory, though spiritual discoveries have all along unhorsed, and I may say unmanned us (I mean the Lords people) yet 'tis now the work of the day, more eminentlie. What was Paul in his time ? rude in speech, I come not to you in excellency of speech, or in mans wisdom, he accounted all those things dung and dross. And trulie (I say) our ordinances, and administrati-
ONS,

ons, our ministrings one to another, the ministring of pastors to their congregations, and the managing, of our affairs, & our fellowships; must become more and more in the spirit, less in man, less in the wisdom of man, and more in the power of God, or else this day, that is coming, will throw it all to the ground.

And therefore, happy will those be, that are as that carcase, that Christ speaks of in the end of Luke 17. *where the carcase is, thither will the Eagles be gathered together;* that man, that is made as a carcase (that is all his own life, beautie, and activitie it is all gone) the Eagles of resurrection life and glorie will descend upon that carcase, and take it up into themselves. *for the Eagles are an Emblem of the resurrection, in their bill.*

And these are they, that the day of the Lord comes to revive; It comes to save the poor and needie, it is not so much the poor and needy in purse, for alas manie of the wicked are so (manie of Christs enemies are so) the Devil hath not power to make all his children rich, if he had, it would be a sad world and intollerable, but the poor and needy, that shall be saved, and comforted in this day, are the poor and needie in spirit; such as are indeed nothing in their own eyes, and therefore the world despiseth them, they are such whose life is hid with Christ in God, and God will rebuke us (as he hath done,) he will rebuke our life, whereby we are apt to count too much the glory of this first creation, by which we are defiled (I say) the Lord is rebuking our life inwards, and when this day of the Lord comes (his glorious appearance) it will find his people in the most forelorn and desolate condition of any people; *I will leave in the midst of them, an afflicted*

and poor people, that i , ill. (I say still remember this) that this day of the L rd hath a quarrel only with the undue exaltation of things, it hath only a quarrel with the flesh, with the glory of the flesh ; I do not say, but that God will recompence, and doth in his people, recompence all that he takes from them in the flesh, with inward ministrations, yea, let me tell you, yet more, the day of Christ (even these days which are begun, these days of the son of man) as they do pull down with one hand, so they will be building up with the other. And the new world, the new state of things, shall grow up graduallie, even as this old world sinkes and declines : the Lord hath (I say) this double work in hand, and though he destroy the old foundations, that we are apt to build upon, yet he will substitute, even under them, a new foundation, out of which all our comforts shall spring and grow up ; that so (as the Apostle says) *being uncloathed, we shall not be found naked.* God will not pull down this old world about the ears of his people, but he will have a new state of things, everlasting habitations readie to receive them, and this new state of things shall grow up out of Christ, and out of a root in the spirit, strangelie, wonderfullie, *God shall do a new thing in the earth, a woman shall compass a man,* God will serve his people by such hands, and such instruments, as they did little expect it from, as we begin to see at this day, that so we may learn ever from hence, to take heed of comparing the instrument with him, who is the workman, but that it is God, whatever the instrument be . He will make the beasts of the field to honor him, he will open rivers to people in the wilderness and in the dry places, even those things which we were readie to cast away, which we thought were altogether

altogether unprofitable, God will make them fruitful in great advantages unto his people, he will gird *Cyrus*, that doth not know him.

And thus will he bring the blind by a way, that they know not, and will make darkness light before them; so that God doth not falter pul down the old fram, but he is as forward with his new frame, and though it be not all in our sight, but like curious peices, which are pul-led in from the tumult of vulgar observers, yet when the work is finished, the vail shall be drawn aside, and we shall see it a verie glorious piece. I have been longer then I thought for, detain'd from the words which I should come to, of Christ's returning from the wedding, I see, I shall but make an entrance into them now.

I shall give you a little general view of it, and the sense and meaning of the words, as the Lord doth open them to me.

Ye your selves like unto men, that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, they may open unto him immediately, This enters us upon the nature of Christ's coming, he comes as a Bridegroom, indeed he is to be look'd upon under several notions in his coming, he comes as a judge, and an avenger, *Shall not God avenge his own elect, that cry day and night unto him?* but that that hath the preceedency of all other considerations, and is especially in the eye of his saints, is, his coming as a Bridegroom, *behold the Bridegroom cometh.*

But here is a great difficulty in the text, and that is, it is said here, he comes from the wedding, 'tis not said when he comes to the wedding, but from the wedding, (when he shall return from the wedding;) and if you will render the word grammatically, it is, when he shall return

return out of the wedding; now this doth not hinder, but that he comes to the wedding, as other Scriptures intimate, but what is this wedding that he comes from, and why is he said to come from the wedding? I answer, First the wedding that Christ comes from, is (I conceive) the glorious investiture of his own person, as he is our head and representative in the glory of the father, and in the glory of his kingdom, that is the wedding he comes from.

And his coming is not only to publish, but to impart the glory and the fellowship of this glorious marriage with his Church here on earth; there are four weddings of Christ (as we may say).

There was his wedding in Eternity, of which Solomon speaks in Proverbs 8th. *Then was I by him, as one brought up with him.*

Christ was the image of the invisible God, from eternity, and so he was his spouse, and his temple.

The Second wedding was Christ's marrying our nature, in the low estate of it, marrying our raggs, and infirmities, *the word made flesh.*

The third wedding is Christ's returning unto the father, and being glorified with the same glory, that he had with him before the world was, for which he prays in John 17.

And then the fourth and last wedding is, that of Christ to his Church at his Second coming, when he will come to receive them to himself, as he says, *if I go, I will come again, and receive you to my self.*

Now it is the 3d wedding, that Christ comes from, comes out of that to his poor afflicted Church here upon earth, to take them into the fellowship of his own glory, and this little preposition (*εν*) doth import

unto us, that Christ is influenced, he comes influenced from the glory that he hath at the fathers right hand to impart it, to leaven his body the Church with it, with that kingdom, and that glory, and so I take that passage in Rev. 21. to import, *Behold he that sits upon the throne, saith, behold I make all things new.*

As much as if we should suppose Christ to be thus speaking and deliberating with himself, saying, here I am in glory, here I am at the right hand of power, all things are made subject to me, principallities, and powers, things in heaven, and things in earth.

But my poor mystical body lyes still in the earth, in the fuds, lyes under afflictions, temptations, and infirmity, why now (says Christ) I cannot longer forbear, I have along time held my peace, but now (says he) *I will cry like a travelling woman*, I must have my spouse with me, where I am: and thus he comes influenced from his own glory, to impart this glory to them; and this now he is doing all this 45 years. Let it not offend you, that I speak so much of the time; if the Scripture did not speak of it, I should not be so bold, but both the old, and new testament speak of it: Christ tells us of a generation that *shall not passe, till all be fulfill'd*, when these things begins to appear, that generation will give you your desire ere it go out. Now I say, all this time, Christ is taking private order with his Saints, and with his people, for this publick reception of his in the world, and that is the reason of what is said here: That when he *cometh and knocketh, ye may open to him, immediatly*; though I grant you, there is more implied in this, then meerly Christ's spiritual visits unto his people, which hath been in all times more or lesse; but the meaning is, that in these times, more especially

especially Christ is doing such things in the world in order to his kingdom, as he would have his people understand them, as knocks of Christ, their beloved.

And I wish (with all my soul) that the Churches may hear Christ's knocks at their door, he knocks and knocks, and knocks, he knocks by all the rents and divisions, that are among them.

And this is a comfort to the saints (those whose joy is in him) not that the truth of our communion with Christ shall be disowned by him, but there is a covering upon us, that must be taken off. And as it was said of John the Baptist, that Christ must increase, and he must decrease, (he speaks it not of his own person only or chiefly, but of his administration) so I say there hath been such knocks by rents, and divisions, there are such rents at all our doors.

How hath the Lord been knocking, to give us notice that the old world is marching off, and a new world is a coming, now *blessed are they that do watch* and understand the Lord, and are born up by that hope and expectation; and though he comes to dissolve many marriages, that we have made, and to take us out of the armies of those that are with us, yet he comes to solemnise the blessed wedding between us and himself.

Now (I tell you) what that marriage will be even the taking of us into the fellowship of his own glory, as he sayes of the body in *Phil. 3.* that he will transform our vile bodyes, and make them like his own glorious body, so I say, as he will do this with our bodies which is the last thing, so he will do the same with our spirits; and this is the work he is carrying on now, and we should be opening unto him immediatly, and we should be aware, that the Lord is entred upon his re-

fyning work, and he will sit as a refynēr, it is not a transient act, a busines to be done at a sitting, but he will set to it, though the compleating of it will be in the twinkling of an eye, but Christ is at work.

Therefore if we do but know the *gift of God*, it may be a help to us to look for this hope from Christ. He hath begun to betake himself to his great reigne, the waters have forsaken their wonted channel, and they run backwards; God turns the spirits of nations, the spirits of powers, and what great things we may see in a little time, we know not; I tell you Gods last works are very quick, as things that draw near to their center usually are.

The Sixth Sermon.

Luke 12. 35. 36.

Let your loynes be girded about, and your lights burning. And ye your selues like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

The That which I had in my eye, when I first took this text, I have been kept off from all this while, that I have been speaking upon these words, which was to administer a word (as the Lord should give it into me) to assist that preparation the Lord calls for, in these words; that we might not be found unready, and in an immeet posture at Christs appearance: Now, that which hath retarded these instructions, hath been my desire to set before you; the important call of the present times to concern your selves about these things; for we are apt to put off that work which the present exigency of affairs doth not require at our hands; especially if it be unpleasant work, as this work is unto the flesh; to break from this world, to pull up our stakes out of this world; I say it is a work we are not forward to, until we needs must, till there is an immediate call to it, and an indispensable necessity for it; men are apt to put it off, and with the fluggard, ~~to turn~~ them selves in their beds, concluding; as he; I may have one nap longer. I may sleep a little longer, therefore, I have desired to set before you the nearness of the coming of Christ, though indeed I did not think to have

taken that scope; when I first took up these words, to let out my thoughts so freely, as I have done to you; But beginning with the signes of the times in *Math. 24.* I know not how, the discourse devolved it self upon the *days of the son of man*, and it was thus, those signes in *Math. 24.* are by our Saviour (as they seem at least to me and many others) all of them bounded within a generation, and we find in *Daniel*, that which doth comport with this, *Dan. 12.*

We find there two numbers, the latter of which is 45 years, which I have told you, is much after the proportion of the generations from *David* to Christ, and it is said, those 45. years which follow the 1290. days shall bring us to that glorious state, that top, that pitch, that perfection, that he is blessed that waites, and comes to the end of those days, yea we find in the 17. of this Gospel, the *days of the son of man*, not a day, but days, and parcelling them with the *days of Noah*, and the *days of Lot*, they must of necessity be understood of a tract of time preceeding his glorious visible appearance, in which, his appearance shall be drawing on; so in these *days of the son of man* that great Catastrophy is drawing on upon the world, and therefore by way of correspondence, as answering those times, it is suggested to us that there are such *days of the son of man*; and I likewise gave you, by calculation and computation, that we are in the very midest of those days, those 45. years.

I am very sensible, that this computation, so dwelt upon it, may not be so acceptable to several readers, I shall only make this Apology for my self, that it is an argument of great comfort and hope to my self, and it is that which I have found a need of, even

to understand the times, and for any that are, it may be not so well I pleased with such discourse, yet if it could be let into them, and that an evidence could be made to them, that the coming of our Lord were so nigh, I am perswaded, they would have as much comfort in it, as I have; though I grant this, that this is such a knowledg, as is gained by the comparing Scripture with Scripture, it is a light of prophecy, which I will grant you is but an exterior means, and *he that bath the testimony of Jesus, hath the spirit of prophecy.* And could you read the works of God, and his goings in Christ, and in your own souls, in conformity unto Christ, you might see the very original mould (as I may say) in which all times are cast, you might see the pattern, according to which God doth fashion, and frame all his dispensations, both to the Church, and to the world.

But I shall no longer hold you on this, the last time I began to enter upon the nature of Christs coming, having spoken of the nearnesse, we come now to the picture of it, which is held forth unto us under a several notion; Christ comes as a *Lord*, to take account of his servants, and he comes as a *Bridegroom* to take them into the fellowship of his own glory, he comes also as a *Saviour* to redeem *Israel* out of all his troubles, and he comes as a *Judge*, and a *revenger*, to destroy his enemies, but that which hath the precedency here in the text, is his coming as a *Bridegroom*.

And I told you, the laist day, that there are four weddings, there is,

First, the marriage of Christ in eternity to his head, spoken of in *Prov. 8.*

Secondly, there is Christs coming down out of that

glory to marry our infirmities, *the word was made flesh*.

Thirdly, there is Christ's return with the spoils of this created image unto heaven, and marrying that unto the glory of his heavenly man, and then,

Fourthly, there is the return of Christ again the second time from heaven, to fetch up the individual persons, and members of his body mystical, into a fellowship with himself, in the same glory.

Now our busness (I told you) that we are immediately concern'd about, is, the third marriage, when he shall return from the wedding, *you your selves like unto men that looks for their Lord, when he comes from the wedding*, what wedding is this ? It is from the wedding which he hath solemnised in heaven of our natures unto the *son of man in heaven*, this poor smitten nature Christ takes at the utmost disadvantages of it, under all the sin and shame ; and meanness and poverty of it, he hath marryed it to the son of man in heaven, to the heavenly glory.

Marke ye, not our persons, but our nature, this is the wedding from which he comes, and he comes now to take our persons to marry them, into the same glory.

Indeed these three latter weddings, they are all in pursuance of the first, and they are all to end and terminate there, the first wedding which is the marriage of Christ unto his head (which was in eternity) this is the glorious exemplar, and this is the rest of the people of God by him, thus to be brought to God.

And all that was afterwards, it was but a glorious project, for the enriching and embellishing of that marriage (as I may say).

As if the Lord could not shew love enough in setting

up such an object, as man in the person of the Lord, Jesus from all eternity in his heavenly man, as if he could not shew love enough, in espousing in him all his heavenly race, that should be produced out of him: suppose Christ, as he is described in *Prov. 8.* where he is said to be *by him and rejoicing alwaies before him*, suppose (I say) that Christ had a race of men, and a seed that he had begotten, and brought forth from that glory in which he was in eternity, this had been a great deal of love in God thus to espouse man, and to beautify and glorify man; but (I say) for the glory of this love the Lord projects, that this man, who was the object of this love, he shall come forth in a natural image, as it is said in the *1 Cor. 15.* *First that which is natural, and afterwards that that is spiritual:* and therefore, he maketh first, *Adam, an earthly man*, he makes him first *a living soul*, but yet here was not ground rich enough, that is, it was not dark enough to set off the love, and glory of God.

And therefore, this man at his best, being then but an earthly peice though pure earth) here is a project for this love to go out further to man, in his fall, and therefore the divine counsel permits all that, suffers man to fall into the utmost extremities, into the worst of circumstances, that could possibly be; and then, from thence doth the Lord recover him, and brings him up, to the first image, as a passage to the second and heavenly image; he is restored in principle in Christ, but not so restored as to rest there, and yet (I fear) there are thousands of professors that rest there, that are restored to no more then Christ's active and legal obedience; and they account this the new birth, but it is not so; for all that testifying, even in Christ himself,

self, it is but to declare him to be a fitting sacrifice, *Lamb without spot*, and to furnish the matter of that sacrifice, and every saint hath something of this spotlesse lamb (as I may say) though not in perfection, he is not without spot as Christ, but he is without spot in Christ, not in himself, for if you examine the actions of the best men, and take a tryal of them, and weigh them, they cannot hold weight before the Lord, though a saint in his minde, hath a more noble principle, *being renewed after the image of him, that created him*. But if it were so in Christ, that he, at the very heighth of his legal righteousness was only thereby qualifed and furnished to be a sacrifice to his father, it is that which instructs us, that in all our attainments in that first image, we should look upon it to be only given us, for a sacrifice.

There was you know several offerings under the law, some were but a pair of young pigeons, yet it was accepted, so that (I say) whether we have more or lesse of that active righteousness in the force of our first life, and principle restored (this is a great shortness in our knowledg, not to know that there is in Christ himself a first covenant life, a first covenant-principle) this must all be laid down and parted with, Christ did so himself, and so must all his.

And this is that, that the Lord is carrying on, through this life, we are dying daily, and offering up our bodies, and I pray, what is that body *which is dead because of sin*, the Apostle speaks of men that were in the body of the flesh, therefore this body is the body of the first creation light, it is that image of God that was presented in it's perfection, by Christ, in as great and absolute a perfection as in the first *Adam*. and

And it is restored in principle, in all that believe in Christ, there is something of that life, whereby they tend to a greater exactness and perfection, then they can attain unto, but this body is dead, and all must be broken off from this husband, as in Rom. 7. you have it there very plainly declared, *know ye not brethren for I speak to them that know the law* (says he) *how that the law hath dominion over a man as long as he liveth*, that is as long as the man lives his own life (for a believer is crucified with Christ, but Christ lives in him) what is the husband here? it is the law you will say, the law is not capable to be a mans husband, as it is only a doctrine, or as it is a form of words, what is that to be ones husband? Therefore you must consider, herein, that it is Christ (mark ye) that is the husband even under the law, for he hath a first covenant wife, and first covenant children, he is a husband under the law, is it not said, *though I was a husband unto them*, Jer. 31. 32. I beseech you accept of these hints, and weigh them.

I desire not to speak my own words, and if I did not think, that there was that in these things which doth mainly import our souls, I durst not speak them; but if you consider, you will find that there is a world of professors, that have only relation to Christ as a first covenant Lord, and husband, for it is Christ that is the person in both, in law, and Gospel.

Moses was but a typical mediator, it was Christ that was the true Mediator.

There is an appearance in which Christ comes forth, which is not to abide, but is to go away, as he acquaints his disciples with the expedience of it then, yet he was a Bridegroom then, but he was a Bridegroom

groom in the flesh, and that covenant-relation was to be exchanged for a better covenant-relation,
Rom. 7. 4.

Do you not see here, that Christ is the Bridegroom, his flesh was shadowed out by the law, what do we mean by his flesh? my beloved brethren let us wait upon the Lord for light in these things, there hath been a great deal of pudden about the flesh of Christ, as if Christ had no body now: because the Apostle to the Hebrews reflects on the days of his flesh as past.

Alas! this is not the meaning of Christ's flesh, for the flesh properly, and the law and sin, and death, all these are relative one to the other, so that the flesh, as it is considered in us, is the free hold of sin; now Christ, he comes in the flesh, and he therein fulfills all righteousness, and so doth (as I may say) recover that ground which the first *Adam* had lost, sin was entered upon the flesh, Christ he comes and plants righteousness in the flesh (marke ye) it is but in the flesh, the flesh is that active state of first-covenant-life, and righteousness in conformity to the law and letter, which was the state which was restored in Christ though lost in *Adam*; and this is that which believers themselves are brought forth into, in order to a passage through it into the righteousness of God, the first stone of which building is laid, in the dissolution and passing away of this first strength, this first activity and power, that the creature finds himself invested withall, and in which he thinks himself a gallant peice. I say the first stone of this new building, is laid by the pulling down of all this, ye are dead to the law, then ye might be married to another, even to him that is raised from the dead, there is our new husband, that is a believer

believer hath now given up, as Christ did, when he gave up that first life and righteousness to his father. When he had done all, and the law could require no more from him, he had another piece of obedience which was a note above all the law, what was that ? why he must be obedient unto death; as much, as if God had said unto him, canst thou now my son forgo all this glory, canst thou strip thy self, canst thou put it all off, canst thou trust me to raise thee again, and bring thee forth in another glory, in a heavenly image ? I can, says he, there is none but Christ could do it, were it not for our captaine, we should never have gone through, he was marryed (as I told you) unto the original glory of God, he was marryed to his head, and he having the presence of eternal life with him, he is able to charge through these legions of devils, this land of death and darkness, though it was that made him sweat drops of blood, and cry out, *my soul is sorrowful unto death*; yet he was so enabled, and supported, that through he goes, and had that glorious issue, that the Gospel is the report of, this is one husband; now mark ye, he being raised from the dead walked a while with his disciples upon the earth, about 40. days, then he ascended, he was not in that glory where he expected to be, while he was on the earth, for he would not let *Mary* touch him, saying *touch me not, for I am not yet ascended to my father*, as who should say, I am not yet, where I would be, nor where I shall be, I am not yet the object of that new converse, which thou shalt have with me or at least I am not yet manifest in it.

Therefore (I say) his ascending was, that he might marry our natures in his own person, unto his glori-

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ous head, though he was marryed unto the father in eternity, yet not as *the son of man* on earth, but this was the marriage of *the son of man* on earth.

And so he carried up our nature, out of this state of poverty, beggary, in sin, death, yea out of legal or first covenant-righteousesse into the glory of God, that is the third marriage, that I have been speaking of wherein, you see how it differs from the first marriage.

The first was the marriage of the son of man, in heaven unto the godhead, but this is the marriage of the son of man on earth unto the *son of man in heaven*, that is clear by our Saviour his own stating of it (let us not slight that) for he say s, *before Abraham was, I am*, this glory, is to be the covering, the clothing to the son of man, on earth, this is the wedding from which he comes.

You possibly will say, why did not Christ come all this time, hath this wedding lasted this 16. 1700 years? my brethren, our Lord Jesus Christ is presented as our head, so that Christ was married as a publicque person, and we must all follow to this wedding, this hath been the work ever since, through all times and ages; from Christs assention, it hath been (I say) the preparation of the Bride the lambs wife, for this fourth and last marriage Christs 3d marriage, *the heavens must receive, until the restitution of all things, till his Bride be ready.*

And all the saints have been hastening out of themselves, out of his fleshly fallible state and image, into the resurrection life, they have been hastening by a mystical death; this is the work of all ages since Christ, to prepare the Bride (that is such a number of men and women as God hath fore known, in his eternal counseL that

that are to come up successively upon the stage of this world, in their generations and times, to be the witnesses of our Lord, and of his death, his sufferings are to be fulfilled in them, and so is his life to be manifested in them (as the dyings of Jesus, so his life) this hath been his work since his ascention, and when his number is compleated, then will the Lord reveal himself from heaven in our persons, in that glory, which our natures have been invested with from his ascention ; then will Christ and his bride, the lamb and the lambs wife, plant, and model the world, and they will have a new seed after that which shall be born, in Christ's own image (as *Adam* is said to beget a son in his own image) which will be the new race of men and women after this glorious marriage.

For Christ will have generations of saints, that shall be brought forth unto him in his kingdom, in another glory, then we have known all this time ; Thus I have been carryed, whether I would not, for what I desig-
ned to speak, I am not come to, I should have shewed you by the example and pattern of his wedding on Christ's part, the glory of his marriage, and I should have come to the application, but I must take another time for this.

The Seventh Sermon.

1. Ep. John 3. 2.

Beloved, now are we the sons of God, and it doth not yet appear, what we shall be.

You see, though I am off from my former text, yet not from my subject, this text being of a kin to it, and bordering upon it; and having many things in my mind upon it, though not digested into such a method, as more leisure and time might have afforded: I shall abruptly present to you the 2. heads, upon which we shall spend this opportunity, without more curious survey of the text, or context, and briefly they are.

1. That blessed and glorious hope, which is laid up for the Saints, at Christ's appearing, and 2d. the evidence of it.

These are the two things that I shall pick out of these words, the hope is, that we shall be like Christ when he appears, the evidence of this hope, is, that we shall see him, as he is, for the hope it self, you see, it concerns us, our persons, and our spirits.

And that is the immediate and great concern and expectation of believers, in Christ's glorious kingdom, and at his glorious appearing, the change that shall be brought upon our selves, the glorious change that shall be brought upon all things, (for be that sits upon the throne (says) behold I make all things new) is to begin first upon us, it is to begin upon the Saints and when they are changed not only will all things be changed

changed to them, but all things shall be changed with them, though not presently, yet in due course and order, for the Apostle says that *the whole creation groans and travels in pain, expecting to be delivered into the glorious liberty of the sons of God*; they are to be delivered into our liberty, and the Gospel throughout, in all the priviledges both of grace and glory (in both states of the kingdom, both that of grace, and of glory (the militant, and the triumphant state) do hold forth first fruits, that shall be first visited and first saved, and then the Lump and body, first the root, and then the branches, and I do the rather put a note upon this, because we are apt to be carried forth into other contemplations and expectations of the change of times, the change of kingdoms, common-wealths, Churches, and overlook the fundamental change, this head change, this right change which begins in the persons of Saints, of believers themselves, which may be called the beginning of changes, as we read of the beginning of revenges, in *Deuteronomy*, or the head revenge of the enemy, so this is the head of change, and in vain do we look for a happiness to come unto us, by the change of our circumstances, and of our conditions, if there be not this Radical, this fundamental change in our persons, and spirits. Now this change, I shall first present it to you in the substance of it, and then shall consider the arguments, the illustrating arguments, in the text, and in the context. First the substance of this change, into a likenesse of Christ, when he shall appear, we shall be like him, the likenesse unto Christ is that which cannot but speak for it self, and commend it self sufficiently to our desires, can there be any better thing then to be like Christ? can

there be a greater thing then to be like Christ ? Let us but consider who, and what he is, he is the likehess of God, the brightness of his glory, the character of his person, in whom God hath drawn forth himself, to the life , he is the image, he is the glory of God, there is not any excellency in God but it is displayed in our Lord Jesus, most beautifully; most divinely, most advantagiously ; and therefore it may well be a hope that may bow the vastest desires, and fill and satisfy the most enlarged hearts and expectations, surely if there be so much beauty in this first creation, in this natural image , which is but the first draught, but the rude lineaments (as I may say) of that glorious image of God, then what must there be in the very life-image it self: if the shadow be so beautiful, oh what is the person !

As it is said, he that made the eye, shall be not see, so (I may say) in this case , he that hath by a shadowy relation that he hath given the creature, put so much beauty upon it (as in the first creation before it was marred by sin, which had a great deal of beauty in it) hath he not a choicer beauty, hath he parted with any thing from himself, and hath he not retayned better things with himself ?

But I shall not go on to expatiate upon this , for it would quickly engulph us , and take up all our time , but that which I would further say, is this, and it will arise out of the arguments of the text, which will shew us the greatness of this glory, we wait (for the glory of this image which we shall be conformed unto) there are several arguments in the text , and in the context v. i. Behold what manner of love, &c. And it doth not yet appear, &c. The first argument

gument is the present non-appearance of this life, of this glory, some philosophy makes privation a principle, and so here in the text ; This non-appearance, which is in a sort a privation, is a principle, or a demonstration of the glory of our future hope and expectation : *It doth not yet appear* ; now when the Apostle says it doth not yet appear, you must not take him, as speaking of a saint, when he is at the worst only (when he is at and under in his spirit) but you must take him as speaking to (or taking in within the extent, or compass of his affirmation) the best state that ever any saint did appear in, that it was rather a non-appearance then a proper appearance of this glory, it doth not yet appear, take it from *Adam*, and all the first creation-glory, take it from *Abraham*, and all the new-creation-glory that ever yet appeared, it is a non-appearance, it is a hyding rather then a displaying of this glory, *it doth not yet appear*.

None of the saints in their attainments in their most lively and raised apprehensions, or actings ever did, or could give any tollerable account of this glory; I shall make forth to you my meaning by a Scripture resemblance, the present state of the saints is but as the state of most rich and beautiful flowers in the seed ; or of a most flourishing and fruitful tree in the kernel ; you know what the Apostle says in the 1 Cor. 15. 36. and so on.

As much as this, that the natural body, take it in a saint himself that hath the highest communications of God, it is but the seed of the spiritual body, and of the true appearance into which he shall break forth, and so our Saviour calls himself in that present state of his in the flesh, in Joh. 12. 24. a single seed.

In all his ministries and miracles he calls himself but a single seed; now what may we learn from this; why that the present state of a Christian bears no greater proportion to the future, it bears no greater similitude, and resemblance of the future, then a seed, or a single grain, or kernel doth of the flower, the plant, the tree, the fruit.

There are three things in a seed which do forbid it to glory, first, it is a narrow, contracted thing, it is a dark thing, and confused; it is also a dead thing, except it fall into the earth, it abides alone. I shall speak of these three a little; that so we may from the disadvantages of the present state, be a little enlightened into the glory of our future and enlarged hope.

1. A seed is a contracted thing, what is a kernel to a tree, a poor little narrow thing, you know what our Saviour says, of the mustard seed, *that it is the least of all seeds*, but the true body of that seed (when it is grown up) the birds may rest in the branches of it; so are we in the present state, narrow, and contracted, Oh! we have neither room for God, nor room for one another in our hearts, we are such pittifull poor narrow contracted things, as single seeds abiding alone.

I have lately been thinking touching the resurrection, how we in the present state do espouse (mark ye) but a few dusts of the earth, as our peculiar bodies, and we are seperated and divided from all others, as well as from the globe, the Masse, and body of the earth; and this body, we not only live in, but live to it, all our care and concerns is for it, and let all the earth be miserable if we can be happy.

This is the pittifull narrownesse and contractednesse

of man in the present state, and although the seed of God, which is cast into us, is (as the Lord says of his people) a *noble vine*, a noble seed, and is witnessing, and testifying in us, of a greater largeness and breathing after it, yet we cannot break from our prison, but here we are confyned and shut up in the narrow bounds of self, yea shut up against God, and we would be content to be a *vail upon God*, though he did loose his glory thereby.

Oh ! there is this pitiful narrowness, in this present state, but when the body is sown in the earth, then it mingles and incorporates with it's mother earth, into the dust of the whole creation, then it marries them all, so will it be in our risen state : oh ! then there will no more be a particular concern, a particular life, a particular glory, but we shall have the body in communion, be in fellowship with all our fellow-members; we shall stand in one body, in one joy, with our head, and all our fellow members, as you see in a seed of corn, when it hath dyed in the earth, it comes up in an ear of corn, wherein there are many seeds, 20. 30. a hundred fold, living in fellowship together.

Secondly, a seed is a dark thing, dark, and confus'd, there is in a seed radically, virtually the tree, the plant, the flower in that poor little seed, but if you will go to finde out the arms of this tree, it is not the most skilful Anatomist that can finde them out, but there they lye wrapt up together in a dark state not explicate, not brought forth, so is it in the present state of the saints.

There is heaven, yea what do we say heaven, there is God, and Christ, and the spirit, yea there are all the Angels of God, there is all the train, all the Reti-

nue, all the glory of heaven, in every saint, so as that they do dwell mutually in one another, and every spirit is a house, and habitation for all blessed spirits, and all graces, all vertues, all excellencies; they shall display themselves gloriously even out of this seed, but at the present they are only here in a confused masse, nay a masse I may not call it, they are but in a principle not brought forth. We have sometimes hints, notions, apprehensions of great glory, but where are the integral parts that should make this an entire piece: here is a glimps, a glance, an eye, a little finger, as it is said of one of the twinnes that put forth his hand and drew it back (in the case of *Zarez*, and *Pharez*.) So there is a putting forth of the hand, but alas the body is yet in the dark, and keeps behind all those glorious parts, they are but in seed, yea

3ly, As seed is not only dark and confused, but it is dead as our Saviour says, and we all know by experience. You may take that seed, which will sow a whole field, and bring forth a plentiful harvest, you may lay it up in your garners, years, and yet you have not one seed more at the years end, then when you laid it up; for alas! the seed is a dead thing, unlesse it falls into the earth, as our Saviour says, so are we, we are dead, as the Apostle says, *and our life is hid with Christ in God*. There is the earth, we must fall into, there is our mother earth, our principle with which we must unite, must be in union with it, by a mystical death; you know that this natural death is but an ordinance to serve in the knowledge and doctrine of this mystical death unto us, it was ordained for this end unto believers, it came in originally by sin, yet being come in, God makes use of it for this service, to represent to

our

our eyes and fences, that we must thus dye out of our selves, as the body dyes into its original, that so it may be in union with the fulnesse of the whole earth: So we must dye out of our particulars into our own source or principle: *the new Jerusalem that is from above*, that spirit of which we are, from whence we were taken: as *Adams* body was taken from the earth, so we are taken from a divine ground, and into that must we dye and fall, that so (I say) we may be in union & in fellowship with the fulness of that principle. I might observe other things from the seed, as being course in it's appearance, a course covering: all of you know that the husk of a seed is but a course thing, so is the present form and appearance of the saints; I do not speak of the bodily appearance only, though that is but a course thing in comparison of the glorious body that we shall have, when Christ appears: But the body of our works, and righteousness, and all our actings as we are professors or saints, it is but a course thing in comparison, you know there is, if you take off the husk of a kernel there is a fine white kernel within, so I say there is a pure thing, lyes under a dark, and course covering in us, *it doth not yet appear* that is the first argument.

The Second argument, of the glory of this state, that we look for, is from these words, *now are we the Sons of God*, compared with the first words of the 1st vers. behold what manner of love hath the father bestowed upon us, that we should be called the sons of God; my argument from hence is this, if we are the sons of God, that doth import a greater glory, then we indeed can conceive, for it doth import a similitude unto God, and a bearing his image, as the son of a man bears the image

of his father, and is like unto his father; and the Apostle in that *Rom. 8. 17.* builds very high upon this bottom, upon this foundation, *If children, then heires, heires of God, and joint-heires with Christ, that if we suffer together, we should be also glorifyed together;* and so he goes on, he builds all this upon this foundation that we are children, that we are sons: you know that the father doth communicate not only his worldly substance, not only his goods, his riches, his inheritance, but his life, his spirit and his nature unto his children; now if you would but take in the strength of this consideration, we must (I say) consider the 11th vers, *behold what manner of love, &c, Love, you know is the principle of propagation in the creature, and so is love in God, and it is such a kinde of love, this propagating love it doth intend the bestowing of the dearest life and joy to the begotten, we are said to be born of the will of God, Now you know that every mans will is called his pleasure, because indeed the will is the very subject and source of all pleasure, and in all comparison between the understanding and the will, they agree in this, that the understanding doth form and draw (as I may say) the lineaments of truth, But the will gives the life, touches the life of intellectual creatures, is the pleasure of their will in the draught of their understandings, so that the saints, as born of the will of God, are the very pleasure of God, they are the very love of God, they are the breath of this love, the product of his love, upon which he doth designe to display all the lovelyness that is in himself; and therefore now, what think you? hath the love of God given that glorious account of it self in the present state of the saints? is this all the love which God hath to shed*

down
upon

down upon us? this that we experience in this present state? why! if God loves he will love like himself, and the effects of this love shall resemble that great love, which is the author of it, and the fountain of it, it must resemble it, it is said, that they shall say, *Behold how he hath loved them*, men and Angels shall say so, *Behold how he hath loved them*, God will write forth his love in a greater character, and in a fairer letter, then yet it hath been read in, nay then yet it hath been conceived by any saint; the prophet tells us, *no eye besides thee, hath seen, or conceived the things, that he hath prepared for them, that love God*, *Ezay. 64*. I may from hence glide very aptly into the evidence of this hope, though there are several other arguments of the greatness of it: I now come to the evidence of it, the evidence lies partly in what God hath done, and partly in what he hath declared himself, that he will do. First, in what God hath done, God hath already (you see) loved us, and he tells us in the prophets with an everlasting love, and that everlasting love is not only to everlasting, but was from everlasting; now there is more in this, then you are aware of, God hath set up this glory with himself (this glory into which he will bring forth the saints, he hath set it up with himself) before the world was, he hath set it up in Christ, let me tell you, there is nothing lesse then eternal life, that God thinks worthy of his people, or that they are to account an interest: Therefore now, if the things we hope for, be eternal things, then they were before the world was: *in hope of eternall life, which God that cannot lye, promised before the world began*, yea he not only promised it, but he did exhibit it in the person of our Lord Jesus, *2 Cor. 5*: We wait to be clothed

théd upon with our house from heaven, the building of God, eternal in the heavens, this eternal habitation is that that Job speaks of, *he shall know his habitation and no sin*: This eternal fair record of our persons, and of our life in Christ, is that which was by him, when he made the world, as in *Prov, 8*. Let me tell you, this state of ours, this contracted dead state, which we are in at this present time (which is as the rude draught of that future state that we expect (why this state of ours and this seed) was comprehended in that state , in glory above, and did flow, as it were from that state, grew from that glorious plant and tree; it descended by creation into this state of nature that here it might dye, and might rise again through a mystical death into it's first state, for Christ that is our pattern hath declared the divine processé of this mystery.

Christ tells us, that he was in *the bosom of the father* before he came into the womb of the virgin, and while he was here on earth, he had his apartment in glory : his rooms, his Lodgings, in heaven, nay the whole was his, he was the son of man in heaven, though he did come forth from that state into this poor narrow thing, *the son of man* on earth, yet he had his relation to that still, therefore he says, *glorify me with that glory that I had with thee before the world began*, this is the nobleness of a Christians relation, and that consists in two things especially.

The one is , that the whole work is transacted in the person of Christ, we are saved in him, circumcised, raised in him, and the other is, that there is the pattern in the mount of all that we shall be, that is eternally existent with God, in which he doth behold all his works, his very last and concluding scene , and that is

the righteousness that sustains him, under all the riskeſ and the adventures that his works do run through, in this world, and it is a great ground of hope to the saints, that they descend from such a state: if you could suppose a ſpring in the city, that was as high as the highest tower, though it might fall as low, as the lowest part of the ground of the whole city, yet it would rise again as high as the place, from whence it comes, and ſo (I ſay) this is a great confirmation unto us, that we ſhall arrive at ſuch a pitch, be-cause we ſet forth from ſuch a glory. Let others call this a notion, if they will, I am ſure, the Scripture gives ground for it, I will be bold to ſay, that all that glory, as it is in heaven above, ſo it is likewiſe shut up in narrow bounds in that principle of regeneration, that is in the heart of a ſaint; these heavens, as they ly in the ſpirit, and person of our Lord Jesus, ſo do they in the principle of regeneration, of faith and love, as it is in Christ Jesus: *faith and love* you muſt not un-derſtand to be only of Christ efficiently, but to be in Christ ſubjeſtively, our graces would never endure, nor keep ſweet, if they were not kept in Christ, be-cause we derive our ſelves from thoſe dear bowels of the father; when he brought forth Christ who is the eternal ſon of God, he brought forth his whole body in him, all his members were with him, and all the glory that ever they ſhall have, was put upon them there, in that pattern in the mount.

The Second evidence of it, is, The intereſt of our Lord Jesus in this, whose children, whose branches, whose ſeed we are, *when he ſhall appear, we ſhall be like him*, if ſo be that ſuch poor incoſiderable things, as we miſt alwaies be whelmed under a buſhel; is Christ

Christ so inconsiderable think you, shall not he be *set*
on a Candlestick, shall he not have his time to appear.

Till we appear with Christ, Christ will not be com-
pletely glorified, and when Christ doth appear, we
cannot but appear with him, why so? because as we
are called in a body so is Christ called in a body too:
Christ cannot avoid being afflicted in our afflictions, I
tell you there is no weather-glasse that shews changes
in the air, as Christ's glorified person shews all the
changes that befalls his members, and so they repre-
sent his glorified person, as in a glasse, and there
will be spots in this moon, till the saints are glorify-
ed with him; therefore it is Christ's interest the glory of
the saints, *when he shall come to be glorified in his saints,*
and admired in all that believe not, by them, but *in them,*
2 Thes. 1.

Therefore let this be the comfort of poor saints that
travel under a load of corruption, a body of sin, and of
death, oh it shall not always be so with the sons of
God, they shall not always be so kept, it shall not
always be so with the son of God, with the son of
righteousness, he shall not always be hid with a cloud;
no, no, he hath his time to appear, *the great and only*
Potentate, king of kings, and Lord of Lords, he must
shew this great sight, and he will shew it in it's ap-
pointed time; 1 Tim. 6. 15. and lastly, now to shew
you a little of the power by which it shall be done,
which possibly will not get an easy entrance into our
belief (what is the reason we stick at the believing of
things, but because we do not credit the power by
which it shall be done) it shall be by Christ's appearing.
It is no more but for Christ to look forth and to pre-
sent himself, and to shew himself, and the work is
done,

done, we may truly say, let God arise, and his enemies shall be scattered; you see every day, how that champion, the sun comes out of his quarters as a bridgroom out of his chamber, and how he no sooner sets forth, but all darknesse flies before him. Oh ! it is not the stoutest of enemies, that thou hast, nor that the Church hath, can bear the presence, and the looking forth of the Lord Jesus, but they will presently cry, *hide us from the face of him, that sits upon the throne, and from the presence of the lamb*; my brethren, this glory in which Christ shall appear, if you do but consider it, that the state in which he was upon the earth was but as the seed, and in that first appearance bore no greater a proportion to the glory of his person, and his spirit now in the 2d appearance then a seed, a little dark seed, doth unto it's plant or tree.

Do not think your Saviour will be seen by you, as in the days of his flesh, no, he will come in the glory of his father, what do you think your Saviour to be, is he not God as well as man, he will come in the demonstration of his Godhead, and what shall be hard or impossible unto *Almighty* it self, *he spake the word, and they were created*. Thus will God plant the heavens, and lay the foundations of the new earth, even by the word that he hath put into the mouths of his poor witnesses in sackcloath, when he shall appear to back this testimony, Oh ! how will this living word back this testimony, and how will it kindle and set on fire, the foundations of the mountains : and whatever doth cover this glory ? *when the Lord gave the word, great was the company that published it*, not only the Angels, but every creature shall take the word and publish it, and transmit it to the very end of the world : I will give you

you but a little demonstration of it, and that is from all your experience, look what power the hitherto appearances of Christ have had in and upon the world, upon the saints in the world, Christ dwelling in their hearts by faith, what great things hath it done, see what those worthies did by faith in *Heb. 11.* By faith Enoch was translated, through faith they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of the fire, women received their dead raised to life again, &c.

Now faith, you know is but seeing at a distance, but when Christ shall draw near, when he shall hold forth himself immediatly to the soul, oh ! what a glorious power shall we be sensible of from thence : so if we should reflect upon revelations what great things have revelations done : ye know when *Paul* was by the revelation of the Lord, as he says in *Cor. 12. 3.* taken up *I knew a man in Christ* (says he,) he was not sensible whether he was in the body or not, as much as to say, I was not concern'd about that, now, this is all, that I would say unto you, I would have you to understand me aright, it is not only a bodily sight of Christ that I drive at, though that shall also be, and the bodily eye shall be able to take in the glory of his body and person.

But there is an intellectual sight of Christ, taking him in, by spiritual fences, Christ is God, as well as man, and this is that I would only say, that the sight of Christ is the power, whereby we are changed into the similitude of Christ, by a true sight of him in the spirit, in the glory of his spiritual person, this is that which will transform and change us : so that we are changed after a divine manner, I say it is not by any methods,

methods, or ways of the creatures acting, I cannot put you into a way, and tell you of such a process as your Chymists do, that you must proceed thus and thus, no but I say it is his exhibitting of himself, in a clear light, upon the soul, enables it to copy him forth, as I may say, and to be brought forth into the same similitude.

Use, first, let us bear up under our present unlikeness unto Christ, truly the present unlikeness is made many times more unlike by temptations, which God sends upon his people, and by desertion, as if they were not low enough by the general common and constant attendants of the fall, God so dispenses his people, many times, as to fall into deeps, and darkness, that they have no sense of what they were, or of what they are, or of what they shall be, bear up under these for there is a day of brightning promised.

And my second word is this, it is Christ's work and not yours, you are passive in it, and under it, pray what do the heavens do to their own enlightning, but lye under the beames of the sun, when the sun (which knows his time) ariseth, and comes forth into the firmament. Let this comfort poor souls that are concerned for holyness, that are concern'd for the image of God, and likeness unto Christ. Let it comfort us for the Church, and for the whole creation, all which have promises: first, the first fruits the Church first, and then the world, first the dead in Christ are to arise, every one in his order: now I say, that is our hope, and our hope is laid upon our Lord Jesus, and upon his appearing, and therefore do not dispond, do not say, how shall this be done? consider but the word in *Phil. 3. chap. According to the power whereby he is able to sub-*
der

due all things to himself, I tell you there is no such power in matter, or in body as there is in spirit, the Lord Jesus Christ he changes us after a spiritual manner, we are changed by the spirit of the Lord, that spirit which works in an instant, therefore it is said in a moment, or in the twinkling of an eye.

My second Use is this, Oh ! travel, travel in the knowledg of Christ, and in the discoveries of Christ, oh ! wait to know Christ, and to have him open'd and revealed to you in the Scriptures, and by the spirit in all the means you are under, I say wait for this, when we shall see him, as he is, we shall be like him ; Oh ! it is nothing but the hiding of Christs glory from us, that makes us to partake so little of his glory, because I live, ye shall live also, the very sight of his life will import life unto us, so the sight of his glory will put glory upon us, for when he shall appear, we shall appear with him in glory.

The Eighth Sermon.

Luke 12. 35. 36.

*Let your loines be girded about, and your lights burning.
And ye your selves like unto men that wait for their
Lord, when he will return from the wedding, that
when he commeth and knocketh, they may open unto
him immediately.*

I have been long upon these words, but the subject is very copious, which will excuse me, my aim in first pitching upon them, was, both to acquaint my self, and you (I say that we might all of us be acquainted from the Lord, and from his spirit amongst us) with that preparation that becomes us for the Lords appearing: to this end, I have spent much of my time in holding forth to you, the grounds of my expectation of the Lords coming to be neer; very neer; beginning with the signes which our Saviour himself gives us of his day: in handling of which I was cast upon that phrase of the days of the son of man, which I endeavoured to clear up unto you, that they did hold forth a tract of time, from the end of the beasts term which we meet with in Rev. 13. (where we fynd it precisely limited within the space of 42 months) unto the ~~coming~~ down of the new Jerusalem, and Christs glorious appearance; and having dispatch't that I came to the application, and the last time, I spent the whole in an use of exhortation, to watching, to watch for the Lords coming, thinking to have gone on, with other duties, that this season calls for.

I

But

But it hath been cast into my thoughts since I was here, that there may remain some doubts touching the times, and I may be thought too forward and early a reckoner, and that chiefly upon the account of the Vyals, which many, very serious and enquiring souls (many that are very much enlightened in the works of God in this day, and have great hopes for the kingdom of Christ, and do wait heartily for redemption in *Jerusalem*) yet cannot get over the stumbling block of the Vyals, thinking they are not yet poured out: whereas I have intimated often, that we are under the 6th Vyal, and have been so long; Therefore, though it may seem to be a great undertaking to remove this obstruction, and to give satisfaction in this point, and I cannot say, that I have so prepared my self for it, that I can promise this will be the fruit of it, yet I am willing to appear, though in weaknesse, and hold forth that light which I have for this thing, that the Vyals, most of them are poured forth; I shall first give you my grounds for this, and then I shall answer an objection or two, that are come to my knowledge against it, and so we shall go on afterwards with one application.

Now in discerning this point (as indeed in discerning all prophetical mysteries) there are two rules, that do exceedingly avail to the guiding of us in fynding out the minde of God in prophetical truths: and the first is this, to look to the type, and compare the type; and the antitype together, and the second is, to compare the works of God in the world with his word, for these works of God are the comment upon his word, and the best comment that we can have: Now for the first, I would premise this, that there is not anything

in the new Testament, not any period of time, nor any scene that concerns us Christian gentiles, but there is the prototype, the resemblance of it, in the antient Church of the Jews; these times of the new Testament, are called *the fulnesse of times*, they are the times of the fulfilling of prophecies; prophecy, though not as to fulfilling, yet as to delivery, was compleated and made up in the times of the old Testament, and therefore it is said *the prophets prophecyed until John*, and our Saviour, when he began his ministry, says *the time is fulfilled*, now then to the point in hand, what are the types of the Vyals.

We do finde that expositors have not amiss paralleled these Vyals with the judgments that God did execute upon *Egypt*, when he brought forth *Israel*, for they are a manifest allusion unto those judgments, as you may see, if you do compare them, though they do not correspond in point of number, yet they are called plagues, here is the scab as was in *Egypt*, as when *Moses* threw up the dust into the air, so it is in the first Vyal, there is a scab, and a sore upon those that worshiped the beast: then another plague was upon the rivers and fountains, as here in the Vyals, the 3d Vyal turns the rivers into blood, and there was darknesse over the land of *Egypt*: so under the 5th Vyal the kingdom of the beait is darkned, so that I say, there is a warrantable ground for an allusion of the Vyals to the plagues in *Egypt*, but yet withall I say the allusion is not only unto the plagues of *Egypt*.

For the Vyals are poured forth by the witnesses, and we shall finde that there is an allusion to 3 severall pairs, all in that vlsion of the witnesses (or that doctrine of the witnesses, as you may call it,

if you will, Revel. 11. there is (I say) an allusion to three pair of witnesses, the first pair is *Moses* and *Aaron*, *Elijah* and *Elisha* the second, and *Joshua* and *Zerubbabel* the third pair, and as they were called two witnesses so they did fulfil their testimony in 2 parts, there was 2 parts of their witness, and two seasons of the fulfilling thereof, the first part was in a time of suffering before they were escaped from under their suffering-state, that was their first part; but in the second part, they were upon the upper ground, they were (as I may say) the heyr's apparent of a kingdom, and an interest which was upon the rising hand, I shall shew this to you clearly in all the three.

First, you know that *Moses* and *Aaron* before they left *Egypt* (while *Israel* was under the yoke) they did pour out several plagues upon *Egypt*, but this was not all the work they had to do, there was the greatest plague of all was powred out afterwards, when they were escaped out of *Egypt*, at the red-sea, there was the destruction of *Pharaoh* and all his hosts.

And *Joshua* who was indeed for a supply unto *Moses*, when *Moses* was taken off, to carry on and compleat the work, he led *Israel* into *Canaan*, and gave them that land: so that he did enter upon the labours of *Moses*, and he knew the work, there is the first pair, and from the time of the red-sea, *Israel* was a prevailing interest, untill they were settled in *Canaan*: so likewise, you may see in the second pair, *Elijah* was a man of contention all his days and fled for his life, yet before his death, he had power to restrain the heavens, that they shou'd not rain, and be slayes the Prophets of *Baal*, I might shew you how that *Ahab*, and *Zezabel* and her prophets were exceeding apt types

types of the *Beast*, the false *Prophet*, and the *whore*, under the times of the new testament, as *Elijah* was a type of the witnesses.

Now *Elisha* comes with a double portion of *Elijahs* spirit, he anoints *John*, and brings down the house of *Ahab*, and he perfects the work of *Elijah* in the spirit of the kingdom, *Elijah* represents the time of the witnesses under their persecution, and his ascention was a type of the ascention of the witnesses, these are the second pair.

But the last pair is *Joshua*, and *Zerubbabel*, *Joshua* he was clothed with *filthy garments* as were the witnesses that *prophecyed in sackcloth*, *Zach. 3.3*. *Joshua* was the priest, the high priest and *Zerubbabel*, he was the Prince, the civil ruler. Now you know, that it is said in the *Revelation* that *he hath made us kings and priests to God his father*, and the witnesses come first as priests in a suffering state, and thereia they do part of the work, they do execution against *Babylon* by powring out several of the *Vyals*, but from the time of their slaughter, and their ascention, then Christ comes forth in his witnesses as acting immediately towards his kingdom, and then he anoints them with the spirit of the kingdom, that so they appear not now any longer as *Joshua with filthy garments*, but as the Lord says there, *take away the filthy garments from him, and set a fair mitre upon his head*, and they did so.

Now by all this, it doth appear, that there are two parts of the witnesses work, there is one part under suffering, during the times of the beast, and there is another part after the times of the beast are expired, this is the first ground.

The second ground is this, from comparing the

word of God, with the works of God, and that which I have to say upon that account, is this; that we shall be injurious to the works of God, if we do not acknowledg the Vyals to be powred out, there have been such works done, as do justly challenge this glory unto them, to be the fulfilling of this word of God, in execution of the Vyals. Every degree of reformation hath powred forth a Vyal upon the Anti-christian state, and hath done considerable execution upon that state; as I might referr you to the times from *Wickliff* down to *Luther*, *John Hus*, and *Hierom of Prague*, and so down from those times, if we shall not acknowledge those works to be the execution, and powring out of the Vyals, upon what account shall we place them? what word of God was fulfilled in them? for Antichrist did receive a considerable detriment and imparing by them that is clear and manifest, whole kingdoms rent from him, by that reformation: And the work hath proceeded yet further to the detesting of him (I mean of Antichrist) in his most specious appearances, and to the darkning of his kingdom in our day; so that they did as the Scripture says, *gnaw their tongues with pain* these two are general grounds.

Now more particularly, I would speak two or three words unto you, to clear up this, that the Vyals are to be powred out by the witnesses, and not as some do think by some extraordinary instruments that shall be raised up in the very end of time, near Christ's coming, and that may appear from hence from the very name that is given unto Christ, in whose power all his instruments do act and work, this is the name that is given unto him, the *faithful witness*: in the beginning of this book of the *Revelations* in the salutation, so

that I say, Christ, and all his, do their work by witnessing, and therefore, pray do but mark how the holy Ghost doth pursue the phrase in giving an account of all the successes of Christ, he uses this word of testimony, I know not what the Vyals are to do, but to overcome the beast, and the overcoming of the beast is by the *word of their testimony*; I grant that term in *Revel. 12.* is spoken of the Dragon, and of the primitive Church under the seals, when under the 6th. seal, they obtained the day against the heathen dragon, whom they overcame *by the blood of the Lamb, and the word of their testimony*, but so also they overcome all Christ's enemies, they overcome the *beast*, and the *false prophet* as well as the *dragon* by the same means; and therefore in *Rev. 19.* you will find there, that the *beast*, and the *false prophet* (and the *kings of the earth* that did manage their interest and assist them) they were slain and their party, *by the sword of him that sat upon the horse; which sword proceeded out of his mouth*, and so it is said in *2 Thes. 2. 8. v.* speaking of the *man of sin*, whom (saith the Apostle) *he shall consume with the spirit of his mouth*, so that you see, it is the witnesses that are to powr forth the Vyals, and that it is the word of their testimony that doth the work, it is not kings nor parliaments, but as they shall be raised and influenced to be helps in the work in that which is proper for them to do.

But the chief, the influencing cause of all is Christ, and his witnesses, therefore says the Lord, *I have put my words in thy mouth, the words of his mouth shall bring down the old state of this world, and plant the new*, and therefore in conformity to this, we find four of the Vyals powred forth by the witnesses, during

their suffeting-state, as in *Revel. 11.* turning the water into blood, were two of the Vyals, and the plagues of the earth, and the fire two more, so it is easy to shew you, in *Revel. 14. 18.* that there also is mention made of 4 Vyals in the vintage, now this harvest, and this vintage are (by the judgment of those that have waited upon God in these things) apprehended to signify (though they do distinguish them indeed) to signify that conversion and bringing in of nations in the beginning of the reformation, where some of the Vyals are hinted, and then there followed another Angel saying *Babilon is falne, is falne,* which they do apply unto the ministry of *Luther,* who preached, that all were in a state of damnation, that did abide in the doctrine of the beast, and did not come out of it, that was the harvest, and then the vintage follows, the gathering of the vine of the earth, and casting it into the winepress of the wrath of God, which is that fourth Vyal. Angel doth cry for, so that (I say) by these things, it is made probable, that the Vyals are poured out most of them before this time.

There is an objection or two, which must be answered before we can carry this away in peace. And that is,

Obj. That it is said, that the Vyal-angels come out of the temple, and this temple was not opened untill the 7th. trumpet sounds, as you may finde in *Rev. 11. 15.* where you reade at the 15 vers. the seventh Angel sounded, now in the 15. chap. it is said, that the 7th Angel came out of the temple, now this is that which many do ground upon, that therefore the Vyals are none of them poured out, because we reade not of the temple being opened untill the 7th. trumpet.

Answ.
23

Answ. Though Mr. Brightman delivered his judgment that it sounded an 100. years ago, yet it is not so apprehended by others after him; now that which I shall say to you, is this, that the temple here spoken of, is not that temple out of which the Angels came (the Vyal Angels) that is one thing, and then the other is this, that that temple which is here seen to be opened, was not opened at the coming out of the Vials, but was opened afterwards, first that it is not the same temple, mistake me not, I mean not, that there are several temples, for there is but one temple; But in the temple you know, there was the *holy place*, or the temple of the priests, and the *most holy place* into which the high priest alone entered; now the temple of the priests, that was open all along, that I prove thus from *Revel. 11. 1.* where you finde, that the Angel commands *John* to go and *measure the temple of God, and them that worship therein*, this was the temple of priests, for there was the Altar in the *holy place*, now the other temple which was the *most holy*, there was the *Ark*, and that is the temple, which is opened after the 7th trumpet sounded. *The holy of holies, the temple of God was opened, and there was seen in his temple, the ark of his testament* *Revel. 11. last.*

The ark was not seen in the temple of the Priests, where the Altar was, but it was seen in the *most holy place*, for thither was the ark carryed, and so in that *chap. 15. Behold the temple of the tabernacle of testimony in heaven was opened*. This is not that state of the Church whiles they were under suffering from Antichrist; but it is that state that the Church enters into after the expiration of the term of Antichrist, when they are just going up into the kingdom, that is the *temple*

temple that is opened at the 7th trumpet, and there it is called the *temple of the tabernacle of testimony*. Because the ark was called the *ark of the testimony* and the tables that were in the ark are called the *tables of testimony*; so that (I say) these temples were distinct, that is the first thing. The Second thing, that I have to prove is, that this *most h[oly] place* is not opened for the Vyals to come out, but is opened after they are come out, for when the Angels are said to come out of the temple, there is no specification, that that temple was the *temple of the tabernacle of the testimony*, but I heard a great voice out of the temple, chap. 6. v. 1. now to prove this, he says in the beginning of the 15th. chap. *I saw a great signe in heaven, and there is a summary account of the Vyals pouring out, and the victory of the true Church of Christ over the Antichristian Sinagogue in the four first verses, before you hear of the opening of the temple of the tabernacle of testimony, for this is a character that is observed throughout the Revelations, where you meet with that word after these things) as you do in 5th vers. there is always another vision of distinct new matter, and that which follows in time after the former; as for instance, after the Lord had dispatch't his minde unto *Jobu* in those Epistles, in the 2d and 3d chap. It is said, *chap. 4. After this I looked and behold a door was opened in heaven: so likewise in the 7th chap.* after the 6th seal had brought the heathen dragon down, and cast him to the earth, it is said, *after these things I saw 4 Angels standing, &c.* Now this is an evident token of things that do succeed and follow, and are not contemporary, so here, *chap. 15. v. 6.* It is said, *after the Vyals,* and not before the Vyals, of which he had given a summary account in the former*

former verses, and indeed, if we do but consider the nature and import of Vyals, that will help us in the discerning of this point that is before us, which will serve for an answer to another objection, and that is this;

You will say the Vyals are the judgments of God upon the beast, now this is the order of divine justice; *that sin when it is finished, brings forth death*; but the beast had not finished his sin, at the begining of the times of *reformation*, and therefore it is not to be expected that he should have his reward, till he hath done his work.

Answ. Yet he had done work enough to be rewarded for, before the Vyals began, he was not idle, he fell to work immediatly, when once he had power given to him, *he opened his mouth in blasphemies*.

He had ravished the Christian world from Christ, before these Vyals began to be poured forth: did he not deserve something for all this? was he not ripe for judgments? all the work that he did afterwards, was very much occasioned by the Vyals, by the coming forth of the light, and the truth against him, which did sorely vex him, so that he behaved himself like a beast indeed, with great rage, more then before.

But consider in the 2d place (mark ye) the import of the Vyals, of which word we read but once, as I know in the old Testament, *viz.* of a Vyal, and that was *Samuels* taking a Vyal of oyl; but the Vyals we read of in the Revelations, are full of odours, of the prayers of the saints: now there are but 3 things that can fill the Vyals, either the sin of the enemies, or the judgments of God for those sins, or the prayers of the saints, and I think, they may be all in the Vyals.

It is certain, the prayers of the saints are there, they cryed from the primitive times, and so down all along.

The sins of the enemy, they also fill up these Vyals, you know what God says of the Amorite, *The sins of the Amorites are not yet full*, for so God tells Abraham, as much as to say, the Vyals are not yet full, I shall give you one place here, the Lord speaks much in this kinde of phrase, *Deut. 3. 34. Is not this laid up with me in store, or sealed up among my treasures?* he says before, *Their wine is the poysen of Dragons, is not this laid up in store with me?* you know there are seven seals, and six of them were opened before the heathen Roman was destroyed.

So that all the whole time from Christ unto his second coming, is all under the seals, we are under the seals to this day, the 7th seal is not fully opened, till Jesus Christ in person be exhibited to the joyful view and beholding of those that look for him. All this while God is regitring and recording all the sins of the enemy, all their bitterness, it is sealed up amongst his treasures, that is the 2d. thing that fills the Vyals, the sins of the enemy; Consider that antichrist had been at work about a 1000 years before ever a Vyal did stir against him, before the beginning of the *Reformation*. And as there was the sins of a thousand years treasured up against him, and the prayers of a thousand years for vengeance upon him, so there was the wrath of God distilling into these Vyals, for every sin brought a drop of wrath into these Vyals still, therefore you need not say, that antichrist had not done his work, and so was not to have his wages, for you see he had done a great deal of his work, yea his sin was full, that is so much as was to precede the Vyals.

Now

Now because the time is so farr past, I shall spend the remainder of it, in a word or two of application, it is a word of exhortation to us, To be waiting for the return of our Lord from the wedding, and I would not have you think this is the same word altogether with that I speake the last day, thongh if it were, yet it were worth the while, I exhorted you then to watch, and that was against sleeping and security : I told you in all things, you must be as *looking for your Lord*; you may do busines, but with a wakeful ear and eye, to be in a readines; to knock off from all affaers, to enter with the Bridegroom, and open unto him immediately, but now I say we are called to wait for this Bridegroom ; for I tell you, he may be nearer to us, then we are aware off, and though the present time is such a time, that puts the saints upon a great disadvantage as to this waiting, and that in two respects.

First it is a dead time, a dull time, a silent time, it is a time that hath such a complexion as is most disadvantageous to the saints ; it is like the midst of summer, and the midst of winter, there is no fermentation in the blood (as I may say) but all is quiet in the body, so it is with us, a still time, our faith doth not work, nor we are not exercised but are strangely becalm'd, like a vessel at sea, neither winde nor tide with it, no waves to wast it over, but there it lies still, so is it with a saint at such a time.

Secondly, it is possible, it is a time of great confidence to the enemies of the Church, who say we have them in a nooze, and they cannot escape us yet, and therefore I think it most necessary thus to apply to the saints at this time, and to encourage them, and call up their faith, for I tell you, this is the very complexion of

of the time, wheerein Christ may be expected,

It is a time wherein the Church feels least workings of any providence towards these issues, but all things are still, and it is a time wherein her enemies are most confident, but this is no other, then what the Lord acquaints us with by the Apostle, in that *1 Thes. 3.5.* *When they shall say peace and safety,* that is, when the enemy shall say so, &c. Now whether this be such a time, or no, judge that your selves, wherein the Lords enemies do cry peace and safety to themselves, I confess to you, I am continually alarumed in my own spirit, and I cannot be out of the hearing of this voice in my ear continually, that the *Bridegroom is coming,* and that *the day of decision* is nearer then most men do expect.

I could tell you somthing touching the place, which I know is a great objection against these things : the place where the Lord will begin the glorious discoveries of himself, and the setting up of his kingdom; we do expect that it should be in the great continent of the world, and that it should be all over the world at once, but we may be very much mistasten in that, the Lord doth begin his judgments in a particular place. *Revel. 16. 16.* *Armageddon* is a particular place, what need they be gathered to *Armageddon*, if Christ should take his enemies wheresoever they are all the world over? then it were not proper to say they were gathered to a particular place; so *Joel. 3.* There you have the *valley of Jezoshaphat*, that is the *judgment of Christ*, which he will exercise before the final judgment of the dead, before the raising of his dead enemies, that have dyed from the begining of the world to that time. We must first look for the judgment of the quick for they shall

be judged before the dead, and I tell you, that it may be made out, that the seat of this judgment is not to be all the world over, but in this Roman monarchy, or the seat of the 4th. Monarchy. And perhaps we may bring it into a narrower scantling then so too, where the witnesses resurrection doth first appear, there is the lamb, that is the *valley of Jehoshaphat*, there will this decision be, it is not only the Western Empire as you have it in *Esay. 59.*

But it is, the Isles of the west, yea yet closer, it is the north west Isles, chiefly as I might shew you from *Esay. 24. 15.*

It is by the Jewish Rabbies themselves applyed to the Isles of great Brittain, this being the only north west Isle of note in the world there is not any people in the earth, that God hath so owned and hononred and tryed, and set up such a cause and interest among them, as in these nations, where his son hath been owned as *king of saints*, his claym hath been put in for these kingdoms, these things might be made clear to you; so that I say there may be a begining of that work of God in these nations, which other nations are not ready for; I might shew you this, from the last of *Esay.* where it is said, that *they that shall escape* (in that day of decision) *shall go*, and be instrumen-tal to bring in other nations, and the nations of the *Gentiles* must be brought in before the Jews come in; this seems to be the method of Gods work, and therefore how neer may the Lord be to the begining of this work, when all this is to be done before Christ's ap-pearing, which is but a little time the 1335. days being within a little of coming up.

I should now come to shew you how we should wait for the appearance of the Lord.

First, we must wait patiently.

Secondly we must wait with a concern, be so concerned for this, as to forget all things else in comparison not to be satisfied with ought else, though God throw in many things of another nature yet let this be the concern, else all is nothing.

Thirdly, wait in poverty of spirit.

The

The Nineth Sermon.

James. 1st. 4 v.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Since the Lord perswaded me to answer the desires of some of his people to come sometimes and appear amongst you; I have endeavoured to acquaint you with the grounds of my hopes and perswassions, that *the day of the Lord is neer*. I have (I confess) through the need I have found of it in my self (as well as from the survey that I have taken of the condition of my fellow members in the body mystical, needing some relief; I have I say engaged my minde, and have been wayting upon God for light in the point, that I might have some satisfaction, *what time of the day* (or of the night) it is, that we are in, and might have some discerning of the times, and what God doth intend to do with us: and you know, that I have imparted to you, (what satisfaction I received in my self) that the times of the *man of sin* (that is the 42 monethes which were allotted to him) are expired, and that they did end with *Daniel's* first number of 1290. days mentioned in *Dan. 12*. And that we are now in the middle of those 45 yeares, that were to run out from that time until the time that he speaks of, when he says, *blessed is he that waiteth, and so comes unto the 1335 days, or years*; that is the 45 propheticall days, from the expyryng of the first number; so that by my account and reckoning the time of the beast expired, about the year 1650 or

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1651

1653. (for there is that difference between Chronologers from whence to begin the account from Julian's time, wherein (some say the one and some say the other) If you take it from the earliest account, there are 24 of the 45 years past, but if from the latter 21 past, and 24 to come. I confesse, I have found a great exercise in my self to digest so long a delay as 21 or 24 years, it is a great while, especially for men that are in years (and according to the course of nature, may drop before that time) to wait, which hath put me upon, searching exceedingly, if I could finde any thing that might relieve in this case, if we might yet bring the day of Christ's glorious appearing nearer ; there being such a promise left us of *shortening the days* (the days of the last calamity) but (I say) it is not for us, upon our own desires (that would fain do it,) to shorten the time, we may not presume to do it) and therefore for my part I am fain to give that up, I cannot bring the post nearer, then the Scripture sets it ; there may be some relief, which I do not see in other places of the Scripture : Therefore I have chosen this text at this time, here in relief, if the Lord shall give us, the experience of it, that is, if he shall be with us in the exercise of patience, patience will tyde it out, patience will secure a good issue unto us, and therefore the Lord be with us now, and enable us to be exercised upon these words profitably.

Let patience have her perfect work that ye may be perfect and entire, wanting nothing ; I shall not take the ordinary way of discoursing this point of patience to you, to raise a doctrin and handle it by reason and use, but I shall propound first to open to you what this patience is, and Secondly to shew you how it is required

of us, and thirdly to speak something that may, if the Lord be with it, and in it, call up this grace in us and help us in the exercise of it.

First, what is patience, the word here translated patience is *hypomene*, and it signifies a standing under, and abiding under the yoke, or the tryal, with continuance, and perseverance, and with hope, and expectation; there are 3 things in patience, there is *tolerantia* or bearing, and there is *perseverance*, and there is *expectation*.

Patience is not proper, where there is not a burden, where there is not a deferring of good or bearing of some evil, now there is both in this occasion, that calls for the saints patience; here is evil present, and here is good absent, here is hope deferred, and here is great tryal and exercise present; I need not speak of these particularly, you know that in the Revelations (in two chapters, to speak of no more) the holy Ghost doth reflect upon the great exercise that must be expected would be given unto the patience of the saints, by the course of *the man of sin*, that he runs, as ist in *Revel. 13*. Where you have the two beasts described, it is said, at the end of the description of the former beast, *here is the patience, and the faith of the saints*, and 2ly in *Reve. 14. 12*. where he speaks of the fall of the beast, and of his worshipers, he says, *here is the patience of the saints*, both these texts (and the latter especially) imply both the exercise by a present evil, and the expectation of deliverance, and of an absent good, to be given in due season.

Secondly, As there is bearing, so there must be a continuance a perseverance in bearing of this tryal, and in expecting of this good, there must be a continuance

in bearing, as the Apostle says in *Heb. 10. 36.* *Ye have need of patience that after ye have done the will of God, ye might receive the promise, and so all the comfort is to them that endure to the end, they shall be saved,* there must be a perseverance; because thou hast kept the word of my patience (it is said to the Church of Philadelphia) *I also will keep thee from the hour of temptation Rev. 3. 10.* And unto another Church he speaks of keeping his works unto the end, there must be perseverance in suffering and in doing, and in the aforementioned place in the Hebrews, *ye have need of patience, that after ye have done the will of God &c.*

Though, indeed, this doing of the will of God, is not only the active part of a Saints life and obedience but his very suffering is a doing the will of God, a Christian is active even in suffering, for yon may remember this expression by our Saviour is assumed unto himself, says he, *Lo I come to do thy will, O God;* he also says *sacrifices and offerings thou wouldest not, but a body hast thou prepared me,* that will that he came to do was to be a sacrifice, therefore a Christian is active even in suffering, and indeed this is the glory of a Christians patience; Christians do not bear evil as a stock, or a stone, or as pillars that are made for porters to set down their burden, but a Christian is said to be exercised by the things that he bears, and it is said, that they *bring forth the peaceable fruits of righteousness, to them that are exercised thereby,* a Christian is a lively stirring thing, he is exercised in suffering the will of God.

Thirdly, the third thing is expectation, this is also in patience, as the Criticks upon the word say, it doth import a tollerantia, & perseverantia cum expectatione, there

there is a trouble they are sensible of, in the deferring of their hopes; and in the continuance of their tryals, but this trouble is joyned with a comfortable expectation, they bear it with an expectation of an issue, according indeed as God hath provided for all his, in all their tryals, whether they be publick or personal tryals, *God is faithful that bath promised; and will not suffer you to be tempted above what ye are able, but with the temptation, will make a way to escape;* so that a Christian is subiected in hope, as it is said the creation is, God forbid that a Christian should not have his part in that privileged, that the whole creation shares in, they are subiected in hope, how much more the Saints, they shall have the first mercy, *as they are the first fruits of his creatures,* so they shall have the first fruits of redemption, the rest of the creatures shall be delivered, but how and when? why? *into the glorious liberty of the sons of God,* even as Christ is the first begotten from the dead, so the saints are the first fruits of the creation. Christ entred into heaven, first, *the forerunner entred for us,* and we follow him, we are called up by him, and received into the same glory with him, so that (I say) there is an expectation in this patience, even as the bireling waits for the end of the day, and the watchman watches for the morning, so do the people of God wait for the promised redemption, we through the spirit do wait for the hope of righteousness by faith, for we are saved by hope, as the Apostle says in Rom. 8.

But *hope that is seen is not hope,* so as that now from hence, we gather this, that where there is not an expectation, there patience will be found very weak, and impotent, and indeed, that will be found to be the account of our impatience, want of faith and hope,

so is the strength and firmness of our patience, *Abraham saw the day of Christ*, he waited with a great firmness of patience, because *he saw my day and rejoiced, and was glad*, and therefore let me tell you, friends, upon this account (before I pass from this particular) it is your interest, as well as your duty (I say it is your interest) to study the promises, to study the prophecies, and to study the times, these three things are to be studyed, it is your interest as well as your duty to do it. I know that you will grant the first, that it is your interest to study the promises, but alas ! this is a lame busines the studying of the promises, if you do not study the prophecies, and study the times, for to have a promise that some time, or other, there shall be a new state of things, and not have the time discovered to you, this is but a languishing tomfort, alas ! say many, it will not be in our days, as that good man comforted himself, that the *evil threatened would not be in his days*. So patience is very lame upon this account because they know not whether it will be in their days or nor, that is the cause of so great slightness, in this respect they leave these things to others, say they, you have leizure you can study the times and the promises, and so they take it upon the words of other men ; but we may speak long enough, ere we can bear a solid ground of comfort into your hearts, if you have it only from our words, unless as the Samaritans said to the woman, *ye have heard and seen it your selves, and so know that the time doth draw near*. And if you say, how should we (alas how should we) discern those difficult, those obscure periods that are delivered so darkly in the *Revelations*, and other places, let me tell you (I desire to be free with you)

you) I know not whether it will suit with me or no, to speak oft among you ; especially this winter time (though if I were among you, I should embrace the call to be often among you, for it is my comfort) but let me tell you, I have in these my poor labours among you, directed you to *Dan. 12.* that you might take it, and make somthing of it, which you may if you wait upon God; the words are plain, *that from that time of taking away the daily sacrifice, and setting up, the abomination of desolations it should be 1290 days.*

If one should tell you, that at such a time, or at the end of such a period, such an estate should fall to you, or such a kingdom beyond sea, would you not study it, when this time would come up, though it were set a little darkly, it is nothing, but that you have not a heart to it; I beseech you bear with me, it lies upon my spirit as a grief, that people complain so of the times, are so weary of the times, and would be at better things in that regard, and yet they will take no pains to look into the times of the promises, if any should give you bonds, will you lay them up in your desk, will you never look when these bonds will be due.

I confess it is too plain, and I have no ground to recall my word, I stand to the reckoning that I have made among you, that from the time of *Julian the Apostate* who in opposition to Christianity was engaging to repair *Judaism* from that time to 1650. or 1653. the 1290. days came up, and that from thence there are but 45 years to come to the blessed period, would you have any thing plainer, and if the Lord hath so considered us in such a Scripture as this, we ought, in thinkfulness to him, to set our hearts to the under-

standing of it, if all the interpreters be out, yet we may fetch the sence of it from heaven, strive then with God, that he would give you some account of the prophecies, as to the times, having brought this glorious hope so near, as I have done, or as God hath done to me, and I to you, as within a little more then 20 years, now I lay aside all my books, and all my reckonings, (though the evidence thereof abids with me still, I cannot bring it nearer, nor can I see how it is further off) I am now studying the times, and there is a self evidencing light in the times, in the dispensations of God, and in his dealings with his people, and his manifesting himself in their spirits and forming them, it is a self evidencing property, that is in the dispensations of God to acquaint us, what they are, and what Gods conseil and purpose is in them, And I have sound great comfort in this reflecting upon the times; our Saviour says it is, that that may afford us light, yea heathens can discern the face of the sky, and yet cannot we discern the signes of the times, there is as much light to be gathered from the times, if we wisely consider them, as our Astrologers gather from the face of the sky, as our Saviour instances of them; in some things, as in a cloud arising out of the west, and the blowing of the Southwind &c. and have we not now a notable cloud arising in this western part of the world (so that I say, there is a light in the times, and truly to give you one instance, I do apprehend, that we may clearly see in the times, both dissolution and restitution: though more of the former, then of the latter: you know it is said, that there must be a dissolution before there be a restitution, the first heaven and earth fled away from the face of him, that sate upon

the throne, and seeing all these things must be dissolved, what manner of persons ought we to be.

Then I pray, answer me this in your own spirits, whether this generation or age, that we have lived in from the times of our childhood (at least the most of us that are here) whether it hath not been a dissolving age. Remember the first Scripture that I pitch't up on to give evidence of the times from that *Mat. 124.* *There shall be signes in the sun and in the moon, and how I opened them,* this is that I say we have seen in this part of the world, a little model of the great dissolution of Churches and states, oh how have we seen them disordered, we have seen a *first heaven, and a first earth passe away*, though you may say it is come again, yet there was a dissolution; no man can deny, but that is not all, the dissolution continues, and it works still, the interest of the kingdom of God, works in the bowels of all interests and of all affairs, as it is manifest at this day; why, we see, there is no glory is able to hold it long but it waxes dim, it passeth away, it is but like the mushrom, that runs up in a night, and but for a night, or like *Jonahs* gourd, as we are told, it shall be before the day of the Lord.

What dissolutions have there been in Churches, how hath one glory of things risen up after another, and passed away every one of them, they have had their day in Churches, in gifts, in administrations, in discoveries, I tell you, the *heavens and the earth are visibly passing away*. If you should follow it to the affairs of men in the world, why you will finde it there; what breakings of trade, what confusions are there; I tell you the very joy of the earth is gone, and except it be in a few that are resembled, by the *gleaning after harvest*,

vest, as you have it in *Esay 24. 13.* Except it be in a remnant, that have hope in God, there is no joy in the earth, when thus it shall be in the midst of the land among the people, there shall be as the shaking of an Olive tree, and as the gleanings grapes when the vintage is done, they shall lift up their voice, they shall sing for the majesty of the Lord, &c. and as it is *Esay. 30. 29.* They shall have a song as in the night, I grant there is such a song, as in the night, in a dark season, when all things are dark round about us, there is a song as in the night, which these gleanings have, I mean this poor remnant, which God says in *Zephany 3 12.* he will leave (he will leave an afflicted and poor people) they sing indeed in the spirit, but alas as to all outward things, they mourn, as well as others, they see all things to be sinking, and dissolving, so that all our rejoicing is in hope, is in spirit. I say moreover, if you will consider, as indeed we ought to do, there is not any particular providence towards any of the saints, but there may be an intimation in it of Gods visiting the rest of their brethren, therefore I say, study the times, and study the dispensations of God to your own particulars, and see what light you can finde, for this is that which will be exceeding helpful to you, in the work of patience.

Now having thus opened patience what it is, I come now to the second particular, And that is the requiring of it; how it is required of us, and with this quality, *Let patience have her perfect work,* what is this work of patience and the perfect work of patience, why you know that patience, is a work it self, it is the work of faith, the tryal of your faith worketh patience, says the Apostle *Jam. 1 3.* and tribulation worketh patience, *Rem.*

5. 2. now patience hath a work too, a work of its own, and patience, *experience*, and so the one worketh or begetteth another all along, and *hope maketh not ashamed*: now mark you here, all that follows from the first work, that *tribulation worketh patience*, all the rest is the work of patience, the perfect work of patience, it *works experience*, patience is to make us experienced Christians: this you know results naturally from patience, from the long enduring of tryals, going through many of them (many for kinde; and many for number) we have great experience thereby, as a traveller that hath gone through many countryes, he hath gotten great experience thereby, having undergone many hardships, and tryed several tempers of people, he gets experience; now this is a great accomplishment unto a man, and we commonly mention it as a very great honour to a man, for a man to be greatly experienced, this is part of the riches of a Christian, you will stand for a man of experience in point of Physick, the practise is the thing that enables a man most to do good, and to answer your end, so it is with a Christian, it is part of his riches and of his glory, *experience*, *David* was such an experienced Christian, (for they are all Christians that did believe in Christ to come, but I say, he was so experienced a Saint) that you could not turn him to any thing; but he was able to answer you, saying, God was with me in such and such circumstances, I was able to encourage my self, in the Lord my God.

So I say we have not only all the experiences of the Saints that are gone before us, but God will have us have a treasure of our own experiences, this is a great matter.

But

But then secondly, this perfect work of patience (*let patience have her perfect work*) indeed I had rather sum it up in the general, and have you particularise at your leisure, and as God shall bring them into your minds, in your reading of the Scripture, and in your spiritual race, I say this same perfect work of patience is the perfecting of a Saint, and making him an absolute piece, in whom nothing can be desired more, this is imported, or implied here, in those words, *let patience have her perfect work*, nay further it's express that *ye may be perfect and entire, wanting nothing*. So that it should seem that patience doth sustain, or supply the place, and do the part (as I may say) of all manner of tools to the polishing and perfecting of a saint; there is the rough plain, wherewith you plain at the first, and afterwards the smooth plain, when the roughness is taken away, all is in this work of patience.

I tell you, there is a great deal to be done in a Christian, to fit him for that glorious converse with Christ in the new Jerusalem, and therefore you reade in *Revel. 19. 7. the marriage of the lamb is come*, that is good news you will say; bat mark what is joyned with it, *the Bride hath made her self ready*, his wife hath made her self ready, the Apostle tells us; that *flesh and blood cannot enter into the kingdom of God*, alas! we have been looking for the kingdom of God, but when it did draw a little near unto us, we were as fit for it, as a child is to mannage the affaers of men, and therefore the kingdom of God withdrew from us, alas we were not fit for it, *flesh and blood cannot enter into the kingdom of God*. What is the meaning of *flesh and blood there*? It is not meant that men in the body shall not enter into the kingdom of God, for they

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most certainly shall, we shall not all sleep, but be changed, it is not a putting off the body, but flesh and blood in the falne and corrupt state, wherein there is both weakness and corruption, and both these must be removed, or else we cannot enter into the kingdom of God, now the Lord give us a sence of this, how unfit we are in our present fram and temper, for that which we are so earnestly calling for, may it not be said unto us, as the prophet speaks, *it is not for you to desire the day of the Lord, the day of the Lord is darkness and not light, what will you do in the day of the Lord?*

I tell you my brethreuu, the day of the Lord is a trying day, alas ! when it comes to demand of us the giving up of such and such interests, or lusts, we cry, O let me fly unto this, it is a little one and my soul shall live O; let not the Lord discompose this part of the old building, we are for keeping up of one, or other shedd of the old building : I have been more, within these two days, thinking upon those words, (*the carnal minde is not subiect to the law of God, neither indeed can be*) then I ever was in my life, that I know of, and it is that I should be glad to hear others sensible of, even the enmity that is in the carnal minde, it is enmity against God, *it is not subiect, neither can it be* : I tell you, if yon do not know this by your selves, you know not your own hearts and do we think, that we shall pass into that new state of things by translation (we might indeed have done so if *Adam* had not sinned) out of that which is natural into that which is spiritual. But now believe it there must be knocking work, there must be dissolving work, and you will feel this, it will put you to pain, I would not discourage you, for the Lord will be at the whole charge

charge of taking down the old state of things, as we as the setting up of the new, and he doth, and will make his people *a willing sacrifice*, as *Isaac* was, he can make this cup to pass from you, or otherwise he can sweeten it to you, though it be a cup that Christ's natural flesh it self desired might pass, yet I say *the spirit is willing*, and if the Lord please to call up his spirit in us, it will make us *a willing sacrifice*, but there is a great change to be brought upon us.

Now then having spoken so much of the time, let me come a little to minister of this strength and help unto you, we should look up to God, that we might be ministers of the spirit, when we converse in the things of God.

I shall propound two or three things unto you to help you in this tydeing it out with patience. The first is this, to reconcile you, to all the hardships and trials, all the bitter things that God sees good to exercise his people with all, consider the harmony that there is in all the ways and works of God, how all of them conspire, and work together, they clash not one with the other, but they are all of them by his wise contrivance set in their places, as he says, he hath set prosperity over against adversity, he hath set evil days over against good days, and they all of them deliver us up, as from Constable, to Constable, one dispensation hands us unto another, and that to a third, and so they all bring us in our journey as the waves, and billows of the sea do, that makes the passage rough but yet they carry on the vessel, so do all the waves and works of God, and although you may think here comes a providence that will set me quite back again, as *Israel* was set back in the wilderness, they were

within

within a little of *Canaan* at their coming out of *Egypt*, they were over against the land of *Canaan*, whereunto they did passe at the last, and then they were brought back again) yet God calls this a strait way, yet if you had seen it delineated, as I have done, and observed their wandrings in the wilderness, you never saw such a crooked line in all your life, but the rubbs of a bowl make it run so much the stronger.

And this I will propound to your further consideration, that all the whole schem, and all the scenes of Gods providences and dispensations to his people, when they are set before us in an entire view (as in some parts of the Scripture they are) they are called a *song*, as in that *Deut.* 32.

Where *Moses* speaks of the several changes that should befall that people, he calls it, a *song* so likewise the book of *Canticles* which doth prophetically hold forth the several changes of the state of things from *Solomons* time to *Christs* coming, it is called a *song*, so if we could but look upon the whole body of divine counsel, and of divine dispensations, as a peice of poesy or a *song*, it would sweeten it unto us, you know this age is much given to plays (to *Comedies* especially which begin tragically but end very satisfactorily) so do the ways of God, but if you should in a *song* leave out some, or any of the feet in any of the lines, the *song* will be lame, it will hobble (as I may say) so I say, if any thing of Gods dispensations, if any of his purposes should fail, and should not have their accomplishment, alas ! ye whole would want something of its beauty, so here in my text : *Let patience have it's perfect work that you may be perfect, and entire, lacking nothing*, men would be contented, might they

they come to the end of their journey though they lost a great deal of the glory that God intends them by the way, though they lost the advantages that afflictions would work out for them, as that text says, *a far more exceeding wait of glory.*

Look upon the contrivance of God, the project of God, there is not any one passage, in his whole contrivance that can be spared, not any one trouble either to the Church, or to any particular member, but all conduces to the beauty and the entrance of the whole.

Secondly, consider this (and it is a main thing, and I pray set your hearts to it) withdraw your own concerns out of the work of God, and wholly look upon it, as the Lords concern. Let God alone be concerned, do you engage him by your faith, as he himself is engaged in his own glorious counsel and purpose.

That which makes things so troublesome, is, that we take Gods part upon our selves, and that makes it so heavy, we set our selves like *Atlas* to bear up the heavens, and the pillars of the earth, alas it is not our work to do it, it is wholly Gods work, it is his project, and his undertaking, and it is that which he would have us wholly to concern him in, it is his work, it is his glory; so that he himself is concerned, and he would suffer, if any of his work should fail, or miscarry, pray consider that, *I* desire to draw out my heart to you, it is the greatest comfort *I* have, when I finde weaknesse in my self. I have a great desire to live to see the glorious time of the Church, and when at any time (as the devil is wonderful busy to cast in his fiery darts and discouragements into the soul, when I finde I am either assaulted with a sudden fear, or that I cannot see how that little vigour, and strength I have

should

should hold out, I finde a great deal of comfort in reflections of this nature, that the Lord is more concern'd in and for me, then I am in, and for my self ; and whoever can do so shall finde and feel the benefit of it, hath not the Lord given his son for me, and he that gives his own son, *how shall be not with him freely give us all things* ; are we not his peculiar treasure then? I say leave your selves to God, and say look thou to it, we may with a holy freedom say to the Lord, look thou to it, it is not for us, though we are to serve the providence of God, and the publique, yet it is Gods concern, he is to look to it, cast it upon God, but

3ly, A third consideration is this, I have told you, once and again, and now also that I cannot bring the time neerer (the times of our hopes) then *I* have done; but yet consider this, this time that is yet to run out before that very period comes, wherein he is pronounced blessed that waits & comes to that time, I say those times that are to run out will be filled with wonders, and with glory that shall give strength unto us, from day to day, from year to year, to await the end to the last issne; for although it is not said, that *Daniel shall stand in his lot*, until the end of those days (and then it is promised he shall) yet *I* say there may groundedly be an expectation of higher, more transcendent and wonderfull works of God that shall entertain his people during their watching and waiting; for you know, who is there that needs watchers at any time, but will provide them entertainment during their watching, they shall have strong-waters, or something by them, and so shall the Lords people, you will say what entertainment shall we have? I must tell you I look upon the 45 years as well nigh half ex-

pyred, which is the time, in which Christ employs instruments for the throwing down of the remainder of his enemies, throughout this whole western world, and the Eastern too, the great Turk, the whole seat of the 4th Monarchy, all the enemies in these two Empires the Eastern, and the Western, Christ takes this time to bring [them] down, and wonderfully brought down they must be, and come to their end, this abundance of Scriptures tells us, he will shake heaven, and earth, and the desire of all nations shall come; and so he says in *Joel*, he will gather the heathens to the valley of *Jehoshaphet*, and so *Zach.* 14. 3. But in *Revel.* 16. you read, that at the pouring forth of the 6th Vyal the great river of *Euphrates* shall be dried up, he is drying up *Euphrates* at this day, and this will be a glorious work to see how Christ gets ground of his enemies, and how the house of *Saul* grows weaker and weaker, indeed it would be very little comfort to see destruction and desolation, if the new state did not put off the old state, as the old nail gives way to the new, or as *Jacobs* supplanting *Esau*, though that new state is not to be seen vulgarly, or visibly, yet the saints finde it coming on in the spirit (and this if you be reasonable men will satisfy you, God will satisfy his people ere he hath done, and it is your mistake if you are not satisfied with this way he takes, so did *Israel* dig up fountains, and their rock followed them.

The 4th consideration is this, that if we did understand things aright, we should rejoice with all our souls, it would turn to us for a testimony, that the Lord holds us in so long suspence, being an argument of the greatness of the transcendency of the things, that are promised, otherwise God would not exercise his people

people so long in the wayting for them, think you that God will exercise his people with waiting for a trifle *Esa. 64. 4. From the begining of the world men have not beard, nor perceived by the ear, neither hath any eye seen besides thee O God, what he hath prepared for him that waiteth for him,* if you expect Christs glorious kingdom any otherwise, you will be mistaken, there is no common or ordinary thing; in that day expect nothing but wonders, things that are to put your faith to it to acknowledge them when they come to passe, that you will be ready to say, are we in a dream? as when the *Lord brought back the captivity of Sion,* this is that which makes our patience so lame, we represent the kingdom of God, in such a pittiful poor way, and manner, what is the utmost glory that men present it in, why? that it will be a time of pure ordinances, and the ministers shall recover themselves, with their people, alas, alas, is this all? is this the kingdome of Christ? *I saw no temple there,* God will bring his people to immediate converse with himself, they shall *see eye to eye.* God intends to bring his people to a state without sin, past this state of infirmity.

I confess men may give such an account of Christs kingdom that may not ballance the charge or trouble of working it about.

Do you think that God would have suffered Paradise to fall, but that he had a better state to bring forth? Do you think that the temple had been suffered to miscarry, but that he had a better state to present?

Do you think that the primitive state had been suffered to decline, but that he had a better state yea better then the Apostles, better then the Prophets? *we see (say they) through a glas darkly,* but in that day,

Christians shall be known to whom they belong, you know a waterman by his badge, *the name of God shall be written in the foreheads of his people.*

If you look for any thing but wonders in that day you will be mistaken, things being working to that issue, I say you will see wonders.

One word more, till Christ comes in person, let us improve his spiritual presence with us, which by promise, shall never be taken away.

And I tell you, as I have told you formerly, it is the spirit of Christ in the Saints, that is the power by which they shall be changed, Christ's personal appearance from heaven bears a part, it is the glorious example to which we shall be conformed, and it hath a ministry likewise of encouragement and strengthning; it will call up our faith, and the life of the spirit into exercise in us, but they must both meet, the shout of our faith with the shout of the Angels, when Christ comes from heaven, the spirit is that power by which it is done, and that being with us, what advantage might we make to this day of God, through the assistance of the spirit ! It is possible for men to have the name of the new *Jerusalem* written upon them, before the new *Jerusalem* comes down from God, out of heaven, else what means that promise *Rev. 3.12* *Him that overcometh will I make a pillar in the house of my God, and the name of the City of my God, even of the new Jerusalem, &c.* The overcomer is the person to whom this promise is made, we must fight the good fight of faith, we must be overcoming all our spiritual enemies, and this is the work of this present day, let the Dutch and others grapple with their enemies, we have other enemies to deal with, though we desire that

God

God would fight the battels of his people every where, and give them the advantage in every battle, yet I say we have other enemies that we are engaged with; I tell you this overcoming is only by the cross of our Lord Jesus Christ, he is the overcomer that hath suffered in the flesh.

To this overcomer is the promise made of writing on him *the name of the city of God*, what is the meaning of that? why! he shall walk in the name, in the power, in the spirit of that new state.





An APPENDIX to the
Former Discourse.

*Of the 5th Trumpet, with a general view of the
four precedent trumpets.*

THAT the 5th trumpet is not to be ranged so high into the ages past (as most interpreters do) applying it to the incursions of the Saracens, soon after the 600 year of Christ, and allowing the space of 700 years well nigh between that, and the 6th trumpeter, which they place upon the beginning of the 13th century.

There are many reasons to dissuade, as,

First, from the general doctrine of the trumpets, it is agreed by all, that the man of sin, or Antichrist hath as well his growing, as his judgment and fall under the trumpets; it must also be assented to, that his sin must be full before his fall and judgment comes; accordingly, the four first trumpets are the time of his sin and corruption, rising to the height and breaking forth, and though those trumpets are applied by most expositors to the judgment of the beast, gradually destroying him, and may with some fitness of allusion, find ground and matter for such application, for God, though he gave up the Antichristian world to that Apostacy, did not forbear to witness all along a-

gainst their growing corruptions, in such manner as may answere the language, and expressions of the 4 first trumpets) yet I humbly conceive they properly set forth to us, the gradual growth of corruption, and degeneracy in that sinagogue of Satan, and the occasion and means thereof, which was 4 fold.

1. The waxing cold of their love, and the breaking forth of contentions about outward things, exprest by the haile and fire mingled with blood (and cast on the earth; the generality of professors) under the first trumpet.

2. The 2d. degree, ambition and burning desire of rule and supremacy (in the clergy as they will be called) exprest by the burning mountain, cast into the sea under the 2d trumpet.

3. The 3d corruption in their administrations, by a malignant star falling on the Rivers and fountains under the 3d trumpet.

4ly, A corruption of their light exprest by singling the 3d part of the sun, the moon, the stars, under the 4th trumpet, and here, by this time, things are come to that pass, that the Lord sees it time to give a stop, and to take in hand to judge this abominable state, and therefore, sin being finished, so far as was ordained to be before (for the rest of their sin breaks forth, under their judgment and it is not the least of their sin) there is an Angel sent to fly through the midst of heaven, to denounce wo, wo, wo, to the inhabitants of the earth (i.e. to the worshipers of the beast) by reason of the other voices of the trumpets of the 3 Angels that are yet to sound; now these three last trumpets being of a classis, & ranged thus together, distinguished from the 4 preceeding, it is a strong presumption that they

they are of a different nature and import ; and that as the former trumpets discover the growth of Antichrist's sin, so these acquaint us, with the steps of his judgment, under the 4 first, he was climbing up higher, and higher in his state, and in his sin, under the 3 last, he is declining still more and more, and sinking into the wrath of God, under judgment, till at last he is cast into the lake : both head and tail, this is my first Reason.

My 2d is from the *non-quadrature* of the application of the 5th trumpet to the Saracens, in respect of time; the Saracens, I grant were a sore judgment, and infested the Roman world exceedingly by courses, and by times, from the year 60 till the time of the Turks prevailing (which was for many hundreds of years) and were that hand and judgment whereby God testified against those growing corruptions of *Rome* all along, while they were springing up, but these Locusts, under the 5th trumpet are bounded, and limited within their 5 months, which take a day for a year, make but 150 years, how this time can give an account of the incursions of the Saracens by the space of 6 or 700 years, I cannot see, nor am I satisfied with Mr. *Medes* salve for it, having (I think) good reason to dissent from him, and to understand these Locusts under the 5th trumpet of the 1st times, of the Turks, from the beginning of the 13th century, while by the space of 150 years, they were very noisome and offensive, tormenting the men, that had not the seal of God in their foreheads, but not killing them, as after that time they did, for about the year 1450. or 53. as Mr. *Mede* hath noted (out of History) was *Constantinople* taken by the Turks, which was a killing, or an extinguishing

extinguishing of the Roman name in the East, where you have the 5 months exactly from the 1st. uniting of the 4 families of the Turks, under the Ottoman family.

My third ground is from the mother text, as I may call it, from whence this allusion of the Locusts is taken, which is from the prophecy of *Joel*, (as Mr. *Mede* hath observed to my hand) which prophecy throughout, is a celebrating of the day of the Lord, or the day of his judgment in a prophetical strayn, as is in so many words expressly owned more then once, or twice in that prophecy, *chap. 1. 15. chap. 2. 11. 31.* and *chap. 3. 12.* And in this day of the Lord, judgment begins at the house of God, and that takes up the one half of the prophecy unto the 18th verse of the 2d chapter, and from thence to the end, is the judgment of the enemy, and God brings this judgment on the enemy by driving him by a judicial hand upon acting violence towards his people, which was the violence of the enemy his own heart, only God makes way for it, takes off the bridle, and gives them full scope, that he may take advantage against them for it, and so he doth 2 works at once, he purifies his people by these scullions, and for their filthyness doing of it, takes occasion to destroy them when they have done, now therefore the allusion being taken from this place, it is an argument that the work in both places, is the same, and that from the issuing forth of these Locusts here under the 5th trumpet (the first two trumpets) that hour of Gods judgment is to be reckoned to begin, whereof he speaks *Revel. 14. 7.* which hour takes in these 3 last trumpets, and they take in all the times from the beginning of the beasts de-

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clyning (which was from the begining of the reformation, or the preaching of the everlasting Gospel at the entring of the 13th century) to the white throne, this is my third ground.

My 4th ground is from a knot of Arguments taken from this vision of the 5th trumpet *Rev. 9.*

The 1st, whereof is from the accommodation which arises from thus stating this vision to that schem of the 1000 years mystical reign, from the downsal of heathenism.

2 Hereby the Locusts under the 5th trumpet, and the army of horsemen under the 4. Angels in the next trumpet are the same enemy split into 2 times and actions, as by their characters in the prophecy, they seem to be, and not 2 several enemies as former interpretations have made them : for they agree in their numerousnesse.

Locusts are innnumerable as the army of horsemen are in the vision.

2. They are both like unto horses prepared unto battel.

3. They agree in their breastplates.

4. They agree in their Lion-like teeth and heads.

5. They agree in their serpentine tails and stings , so that whether you understand these locusts, and these horsemen of the Turks, or whether you understand them more largely of all the power of the Antichistian enemy and all his instruments, to execute his wrath, they are the same enemy acting a 1st and a 2d part; the first only preparatory to the 2d, tormenting but not killing; so it is said under the 5th trumpet, they were like horses prepared to battle, v. 7. but v. 15, there they

they are loosed for execution, that were prepared before; and we have seen how appositely, this may be applied to the Turk, who is the glasse, or mirror of all Christ's enemies under these 3 last trumpets, as the beast is the image and representation of all the *Babylonish* enemies under that first 1000 years of the four former trumpets.

For these reasons *I* cannot consent, that this 5th trumpet, or first two trumpets should belong to so ancient times, as above a thousand years ago, but that it belongs to the times of Satan loosed from the year 1300 and that both these locusts, and *Euphratian* army, and *Gog* and *Magog* at last are no other then the whole power of the Dragon, beast, and false prophet combined, that stand up for that cause, which Satan hath all along managed, by different parties and methods, whether warrs or persecutions, or inquisitions, and so takes in both civil, Ecclesiastical and military forces, of Turk or Pope rising up against Christ, and his interest, or beloved city, wheresoever; and the designe of God herein is first to purge and chasten his Church, and so withall to spend and dry up these waters, according to the import of the 6th Vyal, and in the end to devour them with his fire from heaven, which, whatever it import more and more litterally, according to the judgment that befell *Sodom* we have reason (from what is said of the 7th Vyal and many places in the old Testament) to include, and take in the fire of their own divisions, to which God will give them up to break and destroy one another, as the *Midianites* did, and *Moab*, *Ammon*, and *Mount Seir*, to which way of working out the Churches quiet the prophets do frequently allude

allude, and we may see in part already, this way on foot, in the divisions between France, and Spain, and in other parts between men of the same profession, who, one would think should count it as they have done formerly, their common interest to agree, and joyne together against the beloved city, and would certainly continue so to do, but that by a judiciale stroke from God they are blinded, and so fall foul upon one another, therefore let the people of God look up, and lift up their heads, for the day of their redemption draweth nigh, and those that understand the Lords designe in these things will do so; whence it is that in the prophets, when they speak of this terrible day and these dismal dispensations, they by the spirit of prophecy see come, as the shaking of an olive tree, and as the gleaning grapes, when the vintage is done, that lift up their voice, and sing for the *Majesty of the Lord*, glorifying the Lord in the fires, they hear some that have a song in this night, as when an holy solemnity is kept and gladness of heart, as when one goeth with a pipe, to come into the mountain of the Lord, this to be, when the earth is made empty & waste, is strange, but who are those but such as *Daniel* calls the *wise that shall understand*, that know the design of God in these things, and where they shall end, that have the mountain of the Lord in their eye, and see these things working that way, that know the thoughts of the Lord, & understand his counsel, which the blind enemy doth not, *Mich.4*. These sit with the Lord in heaven and laugh, for they see him about to fulfil that word, that he hath spoken, *Joel 2. 18. The Lord will be jealous for his land, and pity his people, and remove far from them the Northern army*, as

it follows there, in confidence whereof they evide their enemies, as it is in the 3 chap. v. 11. *Assemble yorr selves, and come all ye heathen, and gather yorr selves together round about, for thither will God cause his mighty ones to come down;* and so v. 12. with a thousand more places to this purpose, which the occasions of Gods people have called them to minde, and acquaint themselves with of late times, for which cause I need not quote them.

*A Sober Enquiry into the Nature and Times
of Gog and Magog, and whether that Scene
be not now on the Stage.*

Gog and Magog is that last dark black cloud which God in his wisdom sees good to bring over his Churches affairs and hopes , when after a troublesom and dangerous sea, they are ready to enter the port, or haven of their long wish'd expectations, and is that in the body natural, *the last enemy* after which follows an uninterrupted serenity never to end, but in the joy of eternity.

The false images that men have formed to themselves of the great works of God to come, have constantly led them out of the way, so that they have not known those works when they have been before them, mistaking both the *Quid*, and the *Quando*, both what, and when they were, which were the 2 grand enquiries of the prophets, as might be in flanced in all the great works of God recorded in Scripture; would Israel in Egypt else have been so deaf to Moses message, when he came to deliver them ? would the Jews have been so surprised with their return out of Babylon, that they were like them that dreamed ? would they also have overlook't the coming of Elias and Christ himself had not their minds been prepossess'd with other figures and representations of these things ? like as Naaman the Syrian, that thought the prophet would have come forth unto him, and have stroaked the Leper, and have called upon his God, when his way, was none of all these.

The misteries of Christs kingdome are spirituall things,

things, and must be compared with spiritual, *the testimony of Jesus is the spirit of prophecy*, the way of God towards particular believers is a little, but true model and abstract of those greater ways of his providence and administration towards the Church, for they are both cast into the same mould.

Taking my measure hence from the spiritual analogy, I define and determine the general nature and import of this last enemy, *Gog*, and *Magog*, that as the new birth of a soul is not without it's pangs and dangers, his course, and progress through a wilderness of temptations, his issue and conquest ordinarily with a sharp conflict either at, or before death, so the Church, in like manner, at her first coming forth is watcht by the dragon, exercised all along in the wilderness by the beast and false prophet, and at last when none of these wiles can prevail, but that she gets ground every day, and is ready to be crown'd with an absolute victory and rest, then the devil being loosed, rages and foams, as he did in the Gospel, when Christ came to eject him out of his long usurped possession.

To discourse these things at large is what I have neither time nor patience now to do, only as to the last 2 or 3 brief hints in evidence, that such a dispensation is common and we are taught to expect it.

1st, From the great law and pattern, our Lord Jesus Christ, who as he was sought to be destroyed as soon as born, and was all his life time a man of sorrows and temptations, so last of all had the sharpest tryal by an hour and power of darkness, and the Apostle acquaints us, *that whomsoever God foreknew, he predestinated to be conformed to the image of his son, and therefore,*

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zly, The Authour to the Hebrews, in strengthening believers to sufferings, tells them, *ye have not yet resisted unto blood*, as much as to say, they must look for that first or last, a fiery tryal, as Peter calls it, conform and agreeable whereunto

In the 3d place hath been the experience of the Saints all along, as if they were all ask't one by one, how they get to heaven, or to assurance in this life, they would all tell you with one mouth, that besides their ordinary and familiar exercises, with which they li-
ved and were brought up, they had at last the grea-
test shock and most signal tryal which was as the part-
ing blow.

And as *Gog* and *Magog*, are the last, so that they are no new or strange enemy, but an old enemy known to the Church too well; we have the Lord himself as-
serting, *Ezek. 38. 17.* *Thus saith the Lord thou art he of whom I have spoken in old time, by my servants, the prophets of Israel*; this is plain also in the book of the *Revelations*, the devil that was loosed is the same, that was bound, *viz.* the Dragon with 7 heads, and ten horns; he changed his form, and carryed on his de-
sign, by other methods, during his bynding; but the same enemy, all along, and when at last he resumes his 1st shape of a dragon, he carries on his work by the same hands of the beasts worshipers, all that are left him; for the beast and his worshipers were these, he entred into at his bynding, these he is in a confederacy with, from his loosing, as we have exprest at the 6th Vyal, by attending this character, we shall finde, it is the Roman Antichrist, from first to last, for as the beast that makes war upon the witnesses, is said to *ascend out of the bottomless pit*, *Rev. 11.* so also the Dragon

Dragon after the thousand years of his confynement, is said to ascend upon the surface, or *breath of the earth*, Rev. 20. 9. For so the word translated, they *went up*, is in the greek they *ascended*, correspondent whereunto is their judgment, fire descended from God and fell on them, so that by this character, the beast that slays the witnesses, and the Devil loosed, are the same enemy, though this of *Gog* and *Magog* be not the same action, for this is after the slaying of the witnesses.

Also by this character, the loosing of Satan should bear date from the 5th trumpet, the first of the wo trumpets; during the first 4 trumpets, there was no such wo pronouneed, the Church had her thousand years of a mystical reign, but under the 5th trumpet, we first read of the bottomles pit opened; and although this be by interpreters applyed to the issuing forth of the Saracens about the year of Christ 600: yet I conceive it will be found otherwise, and that this opening of the bottomlesse pit was not till about the year 1300, when the devil was let loose after the 1000 years (from *Constantine*) of his binding; of which more here after: if this hypothesis can be made out (as I trust it shall) it will dissolve many knots in the *Revelations*. In order whereunto I premise, and lay as a foundation, that the man of sin is *the last enemy*, the Church is to be exercised with until Christ's coming; and that is clearly intimated by the Apostles, 2 Thes. 2. where speaking to this argument, the times of the day of Christ, he shews, it is not to be, till Antichrist hath run his course.

That may be, you will say, yet it follows not, but another enemy may succeed, but the Apostle cuts off

all pretence to that by saying, that this man of sin is to be destroyed by the brighnesse of Christs coming, as much as to say, he is to laist unto Christs coming, though he will be much wasted before by the spirit of Christs mouth, in the ministry of his servants, and witnesses, yet so much of him will remain, as to give Christ the opportunity of the last, and dispatching blow at him: whence I conclude, either this man of sin takes in *Gog*, and *Magog*, or else Christ should concern himself with a lesser enemy, and leave the greater untouched, which were not for his honour. I know, what will be said, that *Gog* and *Magog* come not up, till after the 1000 years are finish'd, and those 1000 years, begin not till Christs coming, and his destroying the man of sin, but how that will be prov'd, that after Christ is revealed from heaven, and the new *Jerusalem* planted in the earth, such an enemy shall arise, I cannot see, for besides the improbability, it is flat contrary to the text, which saith, the first *heaven and earth were put away* before the descending of the *Jerusalem*, and *Gog* and *Magog* are destroyed by fire from heaven, before the old heaven and earth pass away *Rev. 20. 10, 11.* therefore *Gog*, and *Magog* are not in being after the new *Jerusalem*; this is my 1st ground.

Obj. But it is said, that the beast and the false prophet were cast into the lake, before *Gog* and *Magog* come up upon the stage, therefore *Gog* and *Magog* cannot be the same enemy with the beast, and false prophet.

Ans. They are not formally the same, but materially they are, as the old and new commandment, are the same materially, though they differ formally, or as

the Dragon. *Rev. 12. 3.* and the beast, *Rev. 3. 2.* to whom the Dragon gave up were materially the same; for the Dragon was a Roman, and so was the beast, therefore it was but the shifting of a form; in like manner interpreters hold the first, and the 2d beast to be the same materially; only formally distinguishing, this therefore I take to be the resolution of this doubt, that during the 42 months, all things are managed in the name of the beast, though as I have hinted from the year 1300. the devil was loosed in him, and acted as a Dragon, but he puts not on the name of *Gog* and *Magog*, till those 42 months are expired, which was in and about the year 1650. and from thence begins *Daniel's* last 45 years, which are the times of *Gog*, and *Magog* properly, which *Gog*, and *Magog* are the remnant of the same Roman Antichrist that was before, but acting now in another rage and spirit, and in the very name of the Dragon.

And to confirm this, let it be considered, that the casting of the beast and the false prophet into the lake, was rather a damming of their places, their politique and publick capacity and interest, then a destroying of their persons and power physical, or a judging of them under that form of Antichristian abomination: leaving them enemies still in being, as men; that which makes for this, is that they are said to be *cast alive into the lake*, and the remnant of their party to be slain, not with the material sword, but with the sword of him that sate on the white horse, which *sword proceedeth out of his mouth*: to be short then, the heathen Dragon, the Antichristian beast, and false prophet, and the devil loosed with his *Gog* and *Magog*, are the same 4th beast described by *Daniel*, the same Roman Monarchy putting

ting on several forms for several scenes & works to be done by them, for the tryall of the Saints, and though the glory of the Roman Antichrist be eclipsed, and his name not used in this last scene of *Gog* and *Magog* (which makes him fry in the lake as in his own grease for this shameful foil) yet he shall be alive, till Christ's coming from heaven, who will then make void his place literally, as it was spiritually, by the light of truth and conviction in the hearts of men, made void before, during which interim, from his dejection into this lake (of vexation and disappointment) untill Christ's glorious appearing, the Dragon who joyned forces with him agaist him that sate on the white horse, before his fatal discomfiture, shall take up the bucklers, and by himself manage the warr against Christ, till he descends from heaven with his mighty Angels, in flaming fire, and consumes him, and his forces, disables him as he did the beast before him, and cast him (even the Dragon) also into the same lake of torment, wrath, vexation, enmity, and disappointment: of these notions I say as of the former Hypothesis, if they can be made good, they will do the busynesse.

My second ground is this, Antichrist, the beast, the man of sin, the false Church, the whore of *Babylon* receive only a mystical judgment and destruction before Christ's appearing from heaven, then, and not till then, will be the manifest abolition, and destruction of these enemies, they will live, and breathe though under judgment, till that moment that Christ may have the glory of destroying them, and that they may feel the terror of his hand in their destruction, else what means that of the Apostle, that Christ shall *destroy*

the man of sin with the brightness of his coming, therefore 'tis, that at the last Vyal of all, we reade of great *Babilon's* coming up in remembrance before God, which shews that (whatever interpreters invent of another *Babilon* at *Constantinople* to salve it) the 5th Vyal poured on the throne of the beast, did not dispatch *Babilon*, and that the 18th chap. of the *Rev.* hath only a mystical fulfilling till Christ comes from heaven.

It will be objected that the papacy must be destroyed before the Jews be converted, their Idolatries being a great let to the Jews receiving the *Gospel*. I answer, that this is a conjecture no where that I know determined in Scripture, I grant that the Idolatries of *Rome*, and the superstitions of those that come too near the Papists may well be look't upon as a great hindrance to the Jews embracing the *Gospel*, but that God cannot carry them over this block I fear to affirm.

Nay 21y, I do expect the Jews return into their own land, before they embrace the Christian faith, and that their first stirring and restoring will be as truly, while they are in their blood, as their first planting was: but after that, when they are settled, the Lord promises to pour clean water upon them, and for ought appears to me, God may make use of the Eastern *Gog and Magog* (whom he will bring against them) for an awaking of them, to himself, and will be sanctifyed in their eyes by his appearing for them, against that enemy, which deliverance he will likewise sanctify unto them, for the turning their hearts back again unto him, and the receiving of him, whom he sent unto their fathers, and now sends again, to be their deliverers from this last enemy.

My third ground is the Analogy between the course of the ancient Church and people of God, the Jews, and us gentiles, for they are our types, as the Apostle saith 1 Cor. 10.

Now there is not the least colour, or footstep for the expectation of any the least disturbance of the new *Jerusalem* state by *Gog* or *Magog*; or any other enemy, yet *Ezekiel*, and other of the prophets prophecy of this new *Jerusalem*, and this is a certain truth, that the whole System and body of prophecy, was made up in the times of the old testament, and therefore it is said, the *prophets prophesied until John*; the new Testament being called the *fulness of times*, for this cause, because it is the time not of giving forth new prophecies, but of fulfilling the old.

And therefore the book of *Revelations*, is but a collection of the old prophecies, as to the subject matter thereof, but (which was that which none of the prophets could do) there is made an orderly digestion, distribution, and application of them in the order of times to be fulfilled, and all the scenes that concern us Gentiles, are with allusion to the like, that have been, or are to be fulfilled among the Jews, and are delivered to us in the language of those types, as might be instanced throughout the whole book of the *Revelation*, from one to the other; now we finde in the prophets no *Gog* and *Magog* prophesied of, to infest the new *Jerusalem*, but before it commences, we have a prophecy thereof at large by *Ezekiel*, which is an argument I know not how any can get over, therefore either the new *Jerusalem* is not the same state which the 1000 years, or *Gog* and *Magog* must precede the 1000 years raign, which is contrary to the text, or else the

Gentiles new *Jerusalem* state must be cast in another mould quite, then the Jews is: I say one of these 3 must follow, if we have a *Gog*, and *Magog*, to disturb us after it, when the Jews shall have none but only before theirs, and so God must vary his rule and way, and his economy and dispensation to one part of his own family, must be on this wise, and to another on that wise, in this particular, which is alike in all others, which without better grounds to suppose it, I cannot admit.

My 4th ground is, that by this Hypothesis there is a fairer account given of the 2 beasts, *Rev.* 13. and of their distinction, then the ordinary exposition doth afford; if we take the time of the 2d beast, for the times of Satan loosed, when the beast that was so plausible and taking before, changes his shape & form, and puts on a dragon-like rage and cruelty; I know this will seem very absurd, to suggest, because of the hornes of the lamb, that are seen on this 2d beast, what more unlike a dragon then a lamb? but let it be considered withall that this 2d beast spake like a Dragon, so that there is something of a Dragon and a great matter too: the mouth of the Dragon is as bad a part as any, for with that he sprays fire, as we commonly say, and poisons with his breath.

But 2ly, Let us consider this 2d beast is not only 2d in way of numeration, but in the order of his rising, springing up after the other, which though not so plainly express by *John* in the *Revel.* but only couch't in those general intimations of the other beast, and the first beast before him, yet is expressly noted by *Daniel*; *Dan.* 7. 24. Another shall rise after them, i.e. after the 10. horns; and he shall be divers from the

first, and he shall subdue 3 kings, and into the hands of this horn it is that times and laws shall be given, *un-till a time and times, and the dividing of time, which time, times and dividing of time, cannot be the whole 42 months of the beast, or the 1260. days of the witnesses sackcloth-prophecy, as they are commonly expounded, for that this beast rises after the 10 horns not with them, nor presently after them, it is to be supposed, for that would be as good as with them, but many hundreds of years after them, and let it be observed that this phrase and reckoning, is but once mentioned in the *Revelation*, and that is chap. 12. and then 'tis applyed, not to the beast, but to the serpent (or dragon which is all one) and that not to his times before his casting down out of heaven, nor to his times, while he was shut up in the pit, but as I suppose to his last times of loosing again; *Rev. 12. 14.* for I take this 12th chap. for a compendium or abstract of the Dragons story, from his dethroning by *Constantine* to his last treading of *Gog*, and *Magog*, where we finde a 2 fold fight of the woman.*

The first v. 6. making an opportunity for Antichrists rising, or rather giving way to him, at his coming forth.

The second v. 14. upon the devils loosing, for this double flight is paralel'd and answer'd with a double scene of trouble from the Dragon, the one presently upon the birth of the manchild, who had got into the throne in heaven, being caught up thither, the Dragon and his Angels fought to have destroyed this interest, but prevailed not.

The 2d is after a 1000 years, when this manchild had so long carried heaven away from the Dragon, and

and that the beast and his followers, to whom the Dragon resigned, were discovered now by the dawning of reformation (which then began about the year 1300) to be but an earthly crew, the Dragon bethinks himself, what use to employ them to, and finds they were apt and fit to make instruments of outward trouble and persecution against the heavenly ones, and so he employs them that way, for the first warr was in heaven, but this latter on the earth, the first warr was managed by the Dragon and his Angels, learned men, and religious men; for it is said, that the Dragons tail drew the 3d part of the stars from heaven, and did cast them to the earth (i.e.) he made them of his party for an earthly interest, which yet they coloured with the name of heaven, and with pretended miracles and jugling tricks sought to cozen the world, and to put the cheat of a false and adulterated Christianity upon them, wherein he prevailed upon the inhabitants of the earth, *all whose names were not written in the lambs book of life*, but the woman and her heavenly off-spring, hold out against the Dragon, Michael and his Angels got the day, and the Dragons place was *found no more in heaven*: then comes on the 2d war after the 1000 years wherein the dragon betakes himself to outward force, then the woman flees the 2d time into the wilderness, from this 2d state of the beast and his warr, and under this assault she is helped by the earth, which availed nothing to her help in the former warr, but here the earth opened her mouth and swallowed up the flood, as we shall shew hereafter: how kingdoms engaged, and stood up for the witnesses, bearing off much of the shock of warr, and persecution from them, untill at last the Dragon siugles out the remnant

remnant of the womans seed, and goes forth with great rage, to make warr with them, and to swallow them up (v. last of the 12th) which I take to be his last attempt, and properly to referr to *Gog* and *Magog*, wherein as in all his former, he shall fail, and shall make least of all of it, as shall be shewed in it's place; This is my Scheme of this chapter, and to confirm this, observe, that in this last warr, to give light to us, that it is the loosing of Sathan, which is to be, but for a short time, as it is laid *Rev. 20.3.* it is so noted in this, *Chap. 12. 12.* upon the devils coming down, failing of his enterprise (by the beast his Angels and jugling tricks) to recover heaven, that he had great wrath, because he knew, that he had but a short time, and then 2ly, in the last scene of this last warr, for there are several scenes in it, as we shall shew (the battel of the white horse being the former part of this war) he is said only to go forth to make warr with the remnant of the womans seed, which shews this action to be removed far in time from the primitive ages, and the persecution thereof, for the Church then was the woman, but these are the progeny, the offspring, the successors of the Church, many ages afier, not the woman clothed with the sun, not in the glory of the primitive purity and perfection, but a poor weather-beaten remnant, that had rid out the storm, and kept the word of Christ's patience, and have the testimony of *Iesus*, but little applause in the world.

There lies one objection against this in the 12th *chap.* and that is v. 14. where the 2 wings of a great Eagle, that were given the woman, are interpreted of the Roman Empire into East, and West, which challengeth

challengeth this flight to those earlier times even the first rising of the beast.

To which I answer, that it is but a presumption so to interpret the wings of the Eagle from the congruity of the allusion to the Roman Ensigns, but we may as well, and I think more groundedly derive this metaphor and allusion from Moses song (when the Roman Eagle was not in being) *Deut. 32. 12.* *As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him; so also Exod. 19.4. ye have seen what I did unto the Egyptians, and how I bear you on Eagles wings, and brought you to myself.* Lo, here the Lord is the Eagle, his mercy and truth, his high and eminent ways of salvation are the 2 wings of the great Eagle displayed for his people, and it is more probable and congruous to understand the Lords speaking according to his ancient types in Scripture, then according to modern conjectures of men while, I am pondering. There is another objection to be removed, and that is, that that which I call the first warr, or the war in heaven, cannot be that which the Dragon managed by the beast, for that the beast is said in his war with the saints to overcome them, *Rev. 13.7.* But in this warr in heaven. *Rev. 12.* The Dragon prevailed not, neither was his place found any more in heaven.

I answer, both these may stand, the beast did overcome (i. e.) he maintain'd his beast-like rule and kingdom in the subjects that were given him to rule over, which were the dwellers on earth, whose names were not written in the book of life, of the lamb slain from the foundation of the world, but the Dragon who managed

managed this warr by the beast, with a desire and designe to hinder Christianity from taking root, and to relieve the lost heaven to his own party, he prevailed not in his design, for the woman in the wildernesse carried heaven in her bannes, and Antichrist, and all his party were manifested to be but an earthly synagogue, and especially as the Reformation grew on which occasion'd the 2d warr: Thus we see the first warr was waged in heaven, a spiritual orbe and spheare, and managed by the dragon and his Angels, the Pope and his Cardinals, and Angelical Doctors, and this by the space of a 1000 years from the down-fall of heathenism; and if it be said the Pope usurped also a secular power, and used the material sword deposing kings, and Emperors, I answer it was chiefly for settling his own usurpation, and to fasten his horns on his own head, wherein also he prevailed more by his impostures, then by his armes, warring not as the Dragon, but as the beast: and now having made this way, let us take a view of the Dragon and his army *Gog and Magog*, and their action, and the time of it, and the designe and counsel of God in it, and the issue he will make, and that use he would have us to make of it in the interim.

The time we have already hinted to be from the 5th trumpet with some reasons for it, which I shall now draw forth in order particularly, as,

First, the 3 woes that are denounced to usher in the three last trumpets, *Rev. 8.13.* answerably whereunto upon the commencement of the 2d war, *Rev. 12.12.* it is said, *wo to the inhabitants of the earth, and of the sea, for the Devil is come down unto you, having great wrath, because he knoweth he hath but a short time, this is the first*

first Parallel and character of the time.

2. The Dragon or Devil, to this last enterprise of his, is said to be loosed out of his prison, Rev. 20, which prison is express above, to be the bottomlesse pit; accordingly at the 5th trumpet a star fell from heaven, and to him was given the key of the bottomless pit, and he opened the bottomless pit, and there arose a smoke out of the pit, &c. and out of the smoke came Locusts, Rev. 9. 1. 4. again chap. 11. the beast that makes warr upon the witnessses, which is this time of Satan loosed, ascends out of the bottomless pit, this is that little horn in Daniel, that rose after the ten, and was divers from the rest, and therefore Rev. 17. he is call'd the beast that was, and is not, and yet is, for he shall ascend saith the holy Ghost, v.8. out of the bottomless pit, therefore because of the different state of this warr from the former, he is said to be the eighth head though he be of the 7, v.11. what further evidence I have for taking the 5th trumpet within this time, I shall offer in the end of this Discourse by it self, before I leave this circumstance of the time of this enemies coming forth, I shall make this observation, that as the 4 first seals were different from the three last, for under the 4 first seals which were more moderate, the living wights cry, come and see, but at the 5th seal there is another cry of the souls under the Altar, for as the full of the heathen-state drew near, the persecution was more fierce and general; so likewise the 4 first trumpets were a calm time wherein the Saints had their 1000 years mystical and spiritual reign with Christ, comparatively to the 3 last trumpets, when the fall of Babilon drew near, then the beast bestirs himself, and seeing his juglings and impostures

postures would not suffice to keep off the blow, Satan is let loose to help him by his Dragon-like-rage and venom: But it will be said the 5th trumpet sounded many ages ago, this action of *Gog*, and *Magog* is not an action of so long time, and 'tis the last attempt, therefore why do you pitch it so high as the year 1300?

A. I grant, the 5th trumpet sounded many ages ago, some, and that of great note as Mr. *Mode*, and others pitch it in *Anno Christi* 600. but under favour, do, I conceive miss it, for the harmony of this whole hypothesis, I pitch it in 1300. which, yet, I grant was too early, for this single action of *Gog*, and *Magog*; we say not therefore that *Gog* and *Magog* issued forth so soon, but then the Devil was loosed, and he hath employed his time since that in other actions, viz. in making a continued successive warr against the witnesses, or him that sate on the white horse and his army, wherever he hath appeared, fighting him from field to field, from country to country, though he hath come off with loss in all, the serpent bruising Christ's heel, but receiving a broken head in return thereof, under the 6th Vyal, we reade of this gathering to *Armageddon* by the instigation of the 3 unclean spirits, out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, where you see the Dragon is engaged and joyn'd in commission with the beast and the false prophet, and here the spirits that gather the kings of the earth to battel, are said to go out of the mouth of the Dragon, as well as out of the mouth of the beast; the Phrase is suited to that in *Rev. 12. 15*: where in the latter warr, the Dragon is said to cast out of his mouth water

water (as if there were one action and time) that is, people or armies) as a flood after the woman; by this you see that notion confirm'd of the 2d beast, to be of this time (as was before noted) by the particularity before hinted of, speaking as a Dragon, you see what the Dragons mouth is, and what is his speaking; it is the spouting forth his venomous flood after the woman; now this warr lasts from the beginning of the Reformation about the year 1300 till Daniels 1290 days come up, that is till the years, which are the *time, times, and a half*, and then begins Daniels last 45 years, or the times of *Gog and Magog* properly, which are under the sole conduct and management of the dragon as *Generalissimo*; at last the beast and false prophet lying down, and relying on his arm and help, which time is said to be such a time of trouble, as hath not been since there was a nation, nor ever shall be, yet at this time is the Church of God both Jews and Gentiles to be delivered.

2. This is the time allotted for the harvest and vintage *Rev. 14. 14.* to the end of the chapter, wherein God hath been measuring the ground and parts of the reformation, with warr and desolation, for their slackness, negligence, and growing cold therein, in bringing forth the fruits thereof, as we may see in *Germany, Bohemia, and the Palatinate, and other places beyond the seas, and last of all, these Islands giving up the outward court in all these parts of Europe to the Gentiles, to be trodden down and brought under*, as he had given up the Eastern Empire before to the Saracens, and then to the Turk, the witnesses mean while pouring out the Vyals of *Babilons* mystical destruction, which exasperates the Devil so much the more.

But

But it will be demanded, what ground I have to assigne so long a time as 350 years to the loosing of Satan, when the holy Ghost saith, he is to have but a short time?

A 350 years is but a short time comparatively, not only with eternity to follow, in which respect the Apostle saith, *our light afflictions which are but for a moment, &c.* but also in respect of the whole duration of the 4th beast, the Roman Monarchy, whereof these are the last times, yea also in respect of the 42 months or 1260 years of the last head of that beast, the Papacy.

2. That they are 350 years, besides the congruousness of so understanding the phrase of *time, times, and a half,* we find Rev. 9.15. an army prepared there (which I judge will prove to be of this time) prepared (I say) for *an hour and a day, & a month, and a year,* which measure of time leaving out the hour and the day, for a reason I shall shew anon, and reckoning the month, and the year by days, and taking a day for a year, they make up 395 years, which is 45 years more than the 350, and are as I conceive the whole time from the Devils loosing to the destruction of *Gog and Magog*, 350. of which years the Devil is trying his fortune (with the beast and false prophet helping him) and all that time they are preparing for this last scene of *Gog and Magog*, the scene of Daniels extraordinary troublous time, before which comes, the beast and false prophet are off their legs, as I noted before, and the dragon is left with the sole command of the armies.

Now the reason why I leave out the hour, and the day, in that computation is, for that I conceive, they are to be reckoned apart, and are as much as the

month and the year, and may be called Gods day and hour, as the other reckoning is more prophetick; and if a prophets day be a year, Gods day is a year of years that is 365 years; and if a prophets hour be the 12th part of a year (which is a month) then Gods hour is a month of years (i. e.) 30 years which being put to the 365, makes 395 years, and so the account is doubled to confirm it, as Joseph said of the dream; and that they are to be look't on as 2 distinct computations, and not as one is probable, not only for their quadrating with the time, times, and a half (with Daniels last 43. years added to them) with the end of which they exactly come up from the year 1300, when the Turks brake forth, and when I held Satan was loosed: but also for that there is no week in this scale, as for congruity there should have been, if the design had been to set forth an entire time in a way of ascending: but it is not said an hour, a day, a week, a month, and a year, but the week is left out, therefore the hour and day is one reckoning, and the month and year another, yet both of the same quantity of time.

I have done with the time both of beginning, and duration, I come now to the subject it self, *Gog*, and *Magog*, the dragons army, and their action.

There is a 2 fold *Gog* and *Magog*, the first we read of in *Ezek*. which concernes the Jews, the latter in the *Revelations*, which concerns us Gentiles, and this latter is but briefly handled, referring us (as I suppose) to the larger description of them in *Ezekiel*. By comparing both, we may draw out of them such particulars wherein they agree and are parallel, we have already observed *Gog* and *Magog* is an old well known enemy, the remainders of the 4th beast, the Ro-

man

man Monarchy, and as Dr. *Holmes* hath ingeniously observed the description of the latter horn, may very appositly be applyed to the Turk as well as to the papacy, who have ravished 3 horns from the Roman Empire; viz. *Asia Gracia*, and *Syria*, as the Pope hath improppriated and seized 3 to his Peters patrimony to maintain his tripple crown. We have also observed that this is the last enemy, and the last tryal that either Jews, or Gentiles shall have.

Now to proceed; the first character specifcating this enemy and action that I shall insist on, is that quality of the juncture of time in which *Gog* and *Magog* shall make this attempt, which is not only said shall be in the latter days, *Ezek.* 38. 8. 16. But it is said, *he shall come into the land that is brought back from the sword*; and is gathered out of many people against the mountains of *Israel*, which have been always waste, but is brought forth out of the nations, and are dwelling safely, having gotten cattle and goods, gold and silver, and great *spile*, this is a main circumstance for the discovering of this enemy and action; *Gog* and *Magog* appear not against the Jews till they be restored to their own land and are settled there, and are in great security, and are recruited and grown rich: In like manner when the people of God among the Gentiles surrogated *Israel*, that have been trode down by the Gentiles (the papacy and those of that spirit are brought back from the sword and brought forth of the nations their corruptions and mixtures) and are arrived at a good degree of Reformation and prosperity therewith; this is the time to look for *Gog* and *Magog*, and if you see such a people after such a Lot as this, even when they are ready to enter the port and haven of their desires

to have such an enemy let loose upon them, it is very suspicious to be this enemy, to be this scene of *Gog* and *Magog*, I say if all other things suit, as if the beast hath had it's time of 42 months, and the other scenes that were to precede are over, this is a greater character of *Gog*, and *Magog*.

2. He comes as a storm suddenly, violently, comes upon the interest of God in their security, he comes as a cloud for number and multitude, not to be turned back, v. 9. that is another character.

Both these particulars you have also Rev. 20. It is after the 1000 years of the Churches peace, and rest from the Dragon, that Satan is let loose, and after the Churches cause pleaded and decided against the beast and the false prophet, and the kings of the earth, that helped him, after great success in battel against the Antichristian party, after all the fowles were filled with the flesh of kings, and captains, and mighty men (which I take to be the same with that in *Ezekiel*, had gotten goods, and cattel and silver, and gold, and great spoil) then *Gog* and *Magog* rallies the remnant of a dissolute party & comes against this interest, and he comes as a cloud with numbers, and multitude, as the sand of the sea.

That we may make clear work, as we go, I must give a little farther account of the time when this enemy appears, which is the last scene of the Churches troubles, and is to bring on the last destruction of these enemies, to think therefore that the Churches enemies should be all destroyed before *Gog* and *Magog* appears, is to leave no *Gog* and *Magog* to vex the Church, and to think that by the decision of the battel of the white horse, all the Antichristian party are destroyed,

stroyed, is all one as to leave no *Gog* and *Magog* in the earth to act this last scene, for to imagine a sort of enemies to be rais'd from the sides of the earth, that never yet appeared against Christ and his interest, besides, that it is vain and groundless, is expressly contrary to the text in *Ezekiel*, that says, it is a known enemy, and an enemy that watches the ways of the Church, sees and observes how things go, and takes his advantages of their security (and sinful divisions perhaps) *Ezek. 38. 17.* compar'd with *v. 14.* and *v. 11.* But though it should be granted, that this enemy is a stump of Antichrist, yet it is certain, great execution must be done upon that interest, & great deliverance thence wrought for the Church before this action of *Gog* and *Magog*, therefore the question seems to be whether those scenes be over, that are to precede this, and particularly whether the judgment of *Babilon* be over.

To this I answer, that I conceive it may be made out, that the judgment of *Babilon* that precedes this attempt of *Gog* and *Magog*, is but a mystical judgment, and that the judgment hath been executed upon *Babilon* by mystical judgment, I mean such whether outward or inward, as which notwithstanding she continues and bears up in her pride and opposition untill the last Vyal, 'tis manifest she doth, and yet (besides the former Vials in elder times) I conceive there would be no great difficulty to prove the the 5 Vyal, being a mystical fulfilling of that 18th chap. that continues *Babilons* judgment to have been poured forth upon her, and as little difficult to point out the time and place, when, and where it was fulfilled to the filling of the kingdom of the beast full of darkness, making the Marchants of

Babylon to mourn, &c her merchandise to become of no more esteem, which though it hath not yet been done in Rome, the Metropolis of the Antichristian Babylon, (who with all her professed daughters, adorers, and worshipers awaits the last Vyal) yet hath been done in some kingdoms of the reformation, who, as at first they cast out the beasts name, yet retained the tanta-mourt or number of his name, so since, even in this our age have experienced this 5th Vyal upon the throne or government of the beast, wherein Rome it self was concerned, and had an earnest of her own payment, which is not farr off (for when God judges one, he mis-keally judgeth all that are in the same spirit, and if it be done thus to the green tree, what shall be done to the dry ?) and then when that time comes, shall great Babylon, Rome her self come into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, to the fulfilling of every Jota of her denounced judgment, in the very letter and rigour of it, and then shall the cirties of the nations that bear up with her, in her pride, idolatries, and cruelties whether Popish or Mahometan, fall with her.

And that there is not much time for these things to be brought to pass; *Daniel shews*, casting up the times from *Julian* (when the last attempt was made for restoring Judaisme, in opposition to christianity) of which time, to his last period there remains not above 22 years, pitching the Epocha in 360. as Mr. Brightman hath demonstrated out of *Onophrius*: For *Constantin* began his reign *Ann. 304.* reigned 31 years, *Constantius* after him reigned 24 yeats, next succeeded *Julian*, who reigned only a year, and some few months; which all put together making but 56 years, from

from Constantines coming to the Empire, pitch our Epocha just in 360, to which add Daniels first number of 1290 and it comes up in 1650 and the second number, containing 45 prophetical days more comes up in 1695 which is 22 years to come: having cleard this of the time when this enemy is to appear, I come to a 3d character in *Ezekiel*, which is, that this enemy and his action, is such as upon which the other bordering enemies of the Church have their eye and great expectation, rejoicing much in it; so we reade *Ezek. 38.13.* *Sheba, and Dedan, and the Merchants of Tarshish, with all the young Lyons thereof, shall say unto thee* (i. e.) *to Gog, art thou come to take a spoile, hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle, and goods, to take a great spoile,* the phrase imports a pleasure and secret tickling thy self to see this enemy up, they clap him on the back, they set him on, and give him their cursed benediction in the work, thus much for the characters.

I come next to the effect, and the designe thereof, Gods designe is one thing, and the Dragons is another, the Dragons designe is to retrive and bring back the Church that is upon her escape, and well advanced, to bring her back into his power, and clutches again, into a worse condition then before, and to keep her for ever there, and to prevent her new *Jerusalem* estate so neer at hand, which though impolible, yet this mad spirit not believing what he cannot but believe, will be trying, though he be sure to pay dearly for it at last, but Gods designe is only a tryal upon his people for most holy and glorious ends, set before us; we may judge of the degree, to which God may suffer this tryal to proceed.

God hath a 3 fold end in this scene.

1. To bring the last and utmost tryal upon the faith of his people.

2. By this tryal to make them conformable to Christ to rid them of themselves, and those mixtures which made them miscarry in former works.

3. To take occasion by the discovery of the enmity of this last enemy to rid the Church of this, and all her enemies forementioned.

The first of these particulars shews the tryal is to be great & general, as indeed all the rest import the same, but yet it is not to lay waste the Church, but to purify her: in prosecuting this head I shall first shew in what harmony this counsel and dealing of God with his Church, and publick interest is, with his inward, and particular administration towards particular souls, and with his outward administration all along towards particular times and ages of the Church that have gone before v. i. there is not a saint that hath a course of any time in this world after his conversion, but hath experience in a little model of all these ways of God towards his Church in general, hath the red Dragon standing before him to devour him, as soon as borne into Christ, hath his wildernesse state of temptation, by the beast, with all manner of baits and snares to draw him off from his profession, and prevent his arrival at the haven of a glorious assurance and rest in God, during which time he enjoys in despite of all his enemies a reign with Christ, answering the 1000 years reign, and after this when he is ready to enter the port of glory at death, or of joyful assurance in this life (putting in a fort, a period to his militant state, he is set upon by Satan, in an unusual manner as a

Dragon

Dragon with fiery rage to destroy him and his hope? I shall instance in some particulars, who yet were types and figures of the publick interest, *Jacob* was loved with a peculiar choice-love, the blessing was designed for him, he no sooner had it, but he is driven to fly with it to *Padan-aram*, where he was a stranger to his fathers house for 20 years, but at his return which is the thing that comes home to our purpose, *Esau* like the Dragon comes against him with 400 men, then in what a conflict is he with God; this is the Antimask before the blessing, which he then received from God. So also *Job* who was set forth as a pattern of patience, you have heard (faith the Apostle) of the patience of *Job*, and the end that God made with him, typifying and prefiguring the end God will make with all his, he was a man fearing God, and eschewing evil all his days, but the state of prosperity was to be dissolved; and a *Phœnix* must rise out of the ashes of it, and see how the heavens are set about him with clouds, Satan let loose upon him, begirts him in his substance, servants, children, wife, and his own body, and last of all in his friends, who instead of comforters prove tormentors.

So also *David* he was from his first anointing for the kingdom, tryed, and exercised with the envy and jealousy of *Saul*, but at last so put to it, that he said in his haste, all men were liers, even *Samuel*, and all, and concluded, he should one day perish by the hand of *Saul*; he faigned himself mad, put himself into the service of *Achish* king of *Gath* a Philistine, enemy to *Israel*, a sad disguise, discovering at what an under *David* was in his spirit; these were publick types of the Church, their sufferings, of the sufferings of Christ, their

their glory, of the glory that was to follow, and see in all these, how the Devil plays the Dragon at last, take a more particular view of it in *Job*, from his own mouth *chap. 29.* and *chap. 30.* where after a flourishing estate, largely and elegantly set forth by himself *chap. 29.* (which was a little model of the Saints 1000 years reign with Christ) see what a map of misery he is made *chap. 30.* the song, and by word of the rabble, but especially from v. 15. to v. 24. wherein (as in the sufferings of our Lord Jesus) God himself seems to take part with his enemies.

And not to instance in any more, the Apostle *Peter* speaks of this last shock as being common to all the Saints, both to the collective body, and the particular members, and therefore adviseth us not to think it strange concerning the fiery tryal, as if he pointed to this red fiery dragon) as though some strange thing happened unto us, *1 Pet. 4. 12.* for it is not to destroy their faith, but only to try it, as he had acquainted them. *Chap. 1. 7.* and so our Saviour secures *Peter*, and in him secures all that are built on that rock, that *Peter was Simon*: *Satan hath desired to winnow thee, but I have prayed that thy faith fail not*, *Luk. 22. 31.* neither did *Jacobs* faith fail him in that night of his conflict, *Gen. 32. 25.* nor *Jobs* while he could make such a glorious confession *chap. 19. 23. 27.* neither did *Davids* faith fail him, though it was shaken and seemed to fail when he said, *I shall one day perish by the hand of Saul*, *1 Sam. 27. 1.* yet we read afterwards, *he encouraged himself in the Lord his God*. *1. Sam. 30. 6.* it is said *the powers of heaven shall be shaken*, and so may faith be shaken but shall not fail: *Gog & Magog shall compass the camp of the Saints, on every side*, so that which

which way soever they look, there is nothing but danger and fear, this will make all things fail, but faith (as David saith) *my heart and flesh faileth, but God is the strength of my heart*, it will put even faith it self to it, and drive it into God, where properly it is to dwell.

How great this tryal is like to be may be guessed from these considerations.

1. That it is the last, and dying effect of the Dragons cause, therefore his rage is great, saith the text, *knowing he hath but a short time*, after which he hath no more that he can do.

2. He acts from desperation, and though he cannot hope to prevail, yet he will set his life as dear as he can, and make it as costly and bloody a victory to the Church, as God will suffer him, for no other bounds will be set to bloody rage, then the restraint God lays upon him, who in his holy counsel, permits him to go as far as may be with the safety of the cause, and interest, and the faith of the Church, which is to be a full tryal of it, and of their patience, that it may have it's perfect work, and that the glory of that tryal may be the greater, as we may see in Job, the Devil had full scope to all manner tryals, his life only excepted, so the Church shall live, and that is all, till this tryal is over, rherefore the Lord sets this bound, *Esay. 57. 56. Lest the spirit fail before me*, and in another place, *lest the righteous put forth their hand to iniquity*, *Psa. 125. 3. they shall almost come to it, but there it shall stop.*

A second end of God in this tryal is to bring upon the Church (Christ's mystical body) that needful qualification and preparation for glory that God wrote upon

upon Christ the head: to make them conformable to him, according to the law of his eternal counsel, Rom. 8. 29. for even Christ was made perfect by sufferings, *being crucified through weakness*, or for the weakness of that state he was in, in the flesh, which could not work out redemption for us, without it's passing away, and the Apostle tells us all, after that law and example, *that flesh and blood cannot inherit the kingdom of God*, this mystical death therefore is to rid us of ourselves, and those foul mixtures, which made our former works miscarry, and prove abortive, as the snake pressing between sharp stones or rocks, puts off her old skin, and renews (as the Eagle by casting her bill) so God useth the ministry of Satan himself in these sharp tryals to help us off with the old man, for it is a new race of Christians or Christians new formed, regenerated, spirited, that are fit for the new *Jerusalem*, and all this would not do to fit us for converse with Christ, and that heavenly company, if the Lord did not put to his own hand at last, in that change, in a moment, in the twinkling of an eye, but these tribulations help, that is the 2d end.

The third is, that the Lord may take occasion by this fresh and bleeding discovery of the serpent, and his parties enmity to destroy them, and deliver the Church from them for ever, they have given occasion and provocation enough all along, and God hath rapt them for it, but deserr'd his anger till this time, giving the Church support, mean while, as not having finished his work on *Mount Sion*, and so former provocations slept, and were forgotten, but for the glory of Gods righteousness, and to make his justice the more conspicuous, he permits them this last opportunity to shew themselves

themselves, which they do to the full, that God may take them in the fact while they are reaking hot in their rage against the Church, that all the world may see for what it is he destroys them, and how he favours the Church which the world could not well read in former dispensations, they were so intermingled, but now the *vision shall be so plain that he may run that reads it*, this is the account which the Lord himself gives of this dispensation, *Zeph. 3. 8.* therefore wait ye upon me saith the Lord till I rise up to the prey, for my determination is to gather the nations that I may assemble the kingdoms to pour upon them my indignation, even all my fierce anger, and *Ier. 51. 39.* In their heat I will make their feasts, and I will make them drunken that they may rejoice, and sleep a perpetual sleep, and not awake saith the Lord; God will give them all the scope their hearts can desire, power & multitudes to execute their will, and no power with the Church, and then will God triumph over them, as in the day of *Iehosaphat*, and the day of *Gideon* call'd the day of *Midian*, and the day of *baitel*, *Zach. 14. 3.* *Esa. 10. 26.* *Mich. 4. 11. 12. 13.* There are many other holy and gracious ends the Lord hath in this dispensation, might be instanced as to commend the following rest and glory, therefore the Lord continues to take his people just off a troublesome and tempestuous sea into it, that they may have the fuller, and more perfect relish of it, which to intimate to us seems to be consulted in that manner of phrase in *Peter*, where he speaks of the spirit, his *testifying in the prophets beforehand of the suffering of Christ, and the glory that should follow*, as much as to intimate, that the sufferings are ordain'd among other and great ends, as a foil to the glory.

But

But I hasten to the conclusion of this discourse, there is one point I would speak more fully to, and that is to give in fuller evidence and satisfaction, that the times of the 5th trumpet are not to be ranged so high as interpreters commonly carry them, but to belong to the times of Satan loosed, which having slipt the proper place to bring it in, I shall therefore add it, at the close of this discourse, and therewith shall also offer a paper which I drew some months since, whereby the main subject of this discourse may receive some further light, in the mean space I shall speak a word as to the application of the precedent discourse to the times, and to the particular concern of the people of God in these times.

1. As to the times, the designe of this short discourse hath been, to give or get some light to discern the times, and to give some account why things go as they do in the world; if the devil be let loose is it any wonder, if *Gog and Magog* be upon the stage? may we not wonder rather if we scape thus? consider the evidence that hath been offered (and what more follows at the end of these papers) from the calculation of the time, from the description of the enemy, from the likeness of the action, from the opening of the design both of God and Satan, and the parallel between the dispensation of God to particular believers, and the whole collective body of the Church; which you have in the foregoing discourse; to gird which a little closer to you, take these two notes.

1. That as it is but a mystical reign that the Church hath, till Christ's glorious appearing, so it is but a mystical judgment that is executed upon *Babilon*, or any of the Churches enemies till then, else how should the

the day of the Lord come as a thief, and fall as a snare on all that dwell on the earth, as it is said it shall. The not considering this, makes us overlook the Vyals, when they are before us; it is true it is said, at the pouring out of the Vyals, his judgments are made manifest, but to whom are they made manifest? will not the wicked do wickedly still to the last? must not the Lord, even Christ at his appearing fetch the last blow himself at the wicked one? therefore let us not think because a Pope lives still at *Rome*, and a grand Signieur at *Adrianople*, that therefore we are not near the finishing of the mystery of God.

By a mystical judgment I mean close and dark judgments, such as take them not off their violence, but heighten and harden them the more, such the judgment executed by the Vyals seems to be; and therefore by the 5th Vyal off the throne of the beast, his kingdom is observed to be full of darkness, and so little did the Antichristian party profit by that, or any of the precedent Vyals, that we fid them under the next Vyal, uniting and making head more strenuously and universally then ever before; like *Pharoah*, that by every judgment was more and more hardened, not but that God hath all along given, many evident testimonies of his displeasure against them, which those that have eyes, see, but they see it not, or at least lay it not to heart to repent, but are unjust and filthy still, or as that word (still) may import are more and more filthy and unjust, therein discovering the judgment to be upon their heart, and thus it appears to me, it will be till Christ fetcheth his last and dispatching blow at them, and then they will see and be confounded.

My second note is this, that there may be a great mistake

mistake in expecting those eminent scenes (in the last times of the beast) viz. the slaughter and rising of the witnesses, the battel against him that sate on the white horse, or the gathering to *Armageddon*, and the visible effects of the Vials (especially the six first Vials, and so this attempt of *Gog* and *Magog*) should equally shew themselves in all the parts and places of the beasts dominion; it is sufficient for this mystical way of judging, if the Lord single out some head-place, some eminent part of his jurisdiction (that is or hath been so) and there present them at least more eminently, thus *Ezek. 5. 5. 8.* *God did set Jerusalem in the midst of the nations, and did execute judgment in her, in the sight of the nations, and for their instructions,* this suits the way and manner of God, who is one, to judge, and save in one, as he did in Christ.

Therefore, though the witnesses have been spread all over the jurisdiction of *Babilon*, and have prophesied, and have been slain by coast, as I may say, in all her streets, yet the last and eminent settling of the cloud, seems to be in one particular street or province, and there their visible resurrection also to be, which is called *the tenth part of the city*, and so the battel of *Armageddon* for the substance thereof (without that specialty) hath been fought by parties throughout the whole jurisdiction, but the lait and great dash of that shour, may be found to have lighted on some particular place more eminently, and that is like to be, or to have been, on the head kingdom, or kingdoms of the Reformation, and where that hath been, there in probability, it is, that the Dragon will second the worshid beast & his party, with his succors of *Gog* and *Magog*. These are my 2 notes, which being premised

I conclude, that it is profitable; that this is the time of *Gog* and *Magog*, my reason in brief is, for that there seems to me so little time yet to run out before the white throne be erected, so little time that this old world hath to continue, my confidence arises from those numbers pitch't by the Lord himself, *Dan.* 12. 11. 12. the one of 1290 days, the other of 1335 days; the 45 years in the last number exceeding the former I look upon to be the time allotted for this expedition of *Gog* and *Magog*, the one half of which 45 years is expired: now let us but consider how much work is left for the other half that is to come, the Jews are to be called and brought to their own land, they are there to be settled, and to get goods, and cattel, yea gold and silver in abundance, and to live in great security, before the Eastern *Gog* is let loose upon them, which for a people so spoiled, and that are to begin the world again, as the greatest part of the twelve tribes are presumed to be, may well require half of the time that is behind, and then after the destruction of *Gog* and *Magog*, they are to be seven years burning the weapons of warr, all this probably before the coming down of the new *Jerusalem*: therefore, by this, judge whereabouts we are, *Daniel* is promised to rise and stand up in the latter end of those days, those days come up 22 years hence (there is not much difference among Chronologers) all interpreters agree in the Epoch, and fix it in Julian's time, all this work is to be done among the Jews ere that time, is it not time therefore for us to expect their call and return?

Our western *Gog* and *Magog* probably may not stay for them, but may lead the way, and be a means of their awaking; for the Apostle intimates that *through our mercy they shall obtain mercy*, which probably must be understood of some eminent signal mercy, farther then hath

yet

yet been seen upon us, by the reviving the work, and cause of God among the Gentiles, and the deciding the controversy that hath been so long depending between Christ and Antichrist, wherein in this *Gog* and *Magog* is Antichrist's last reserve. Now there being so little sand in the glass, it is very pardonable to expect these actions and issues which must shew themselves before that little sand be run out, and as this late time hath been full of wonders, this might be reckoned among them as one, to be too early with our expectations or observations, it having been the common fault of all times hitherto to lagg and come behind, and it were very strange, if any of us in this sleepy age shôuld be up, and stirring before the Lord is stirring, for my part, I cannot think it.

I shall shut up this point with this one note, referring the reader to what farther he shall find in the end of this discourse, the 11th of the *Rev.* which gives us a chronology of the whole time and tryal of the Church, from the race of Antichrist, to the 7th trumpet, gives us no expectation of any long time of exercise after the resurrection and ascension of the witnesses, but only the third wo which it is there said, *comes quickly*, and will likely as quickly pass away, which third wo can be nothing but this *Gog* and *Magog*. Now that the witnesses are risen and ascended, may I conceive be made out, both from the time allotted for that scene, and from the evidence of the thing it self when it appeared, for the time it must be at and with the expiring of the 42 months of the beast, which 42 months good measure pressed down, and running over, and above a hundred years to spare, may be put to the account of the beast, if we should reckon from the downfall of heathenisme, at Constantines coming to the Empire, but I pitch the Epocha and commencement of his 42 months, *Anno 390* (in that last expiring of the

Dragons)

Dragons cause by the discomfiture of *Eugenius* by *Theodosius*) which came up in 1650. at or before which time I question not may be proved the witnesses were risen and ascended to a heaven of rest and glory, to which they were called by a great voice from heaven, as by a calm and unprejudiced reflection on times, not out of our remembrance might be instanced, when a scene of this nature (not in one or two particulars, but in all circumstances throughout, so parallel, that an exacter portracter of the vision could not be drawn) did present it self, therefore that scene being over, what can any witness be other then that of *Gog* and *Magog*.

My 2d word therefore is to the people of God in respect of their spiritual and inward affairs and concernes, it serves both to give them account of what hath befalne them, and to advise them both what to expect, and what to do.

1. By way of account, it hath been such a time of tryal and troubles upon the saints, in respect of their own particulars, as well as the publike, within as well as without, as I think no former experience can parallel, what with strange spirits, false Christs, and false prophets, and danger of seduction and delusion thereby, what with horrible temptations carried on with such artifice and cunning, such delusive power not to be resisted, wherein these spirits of darkness have been so far successful, to make such impressions, as have captivated multitudes, hurried more, and distracted somewhat with the shock of terrible outward dispensations by persecutions, losses, trials of all sorts, and that which hath added to the horror of all, hath been the darkness of the dispensation, that they have not known what to call it, nor upon what account to put these things which now begins, and I am perswaded will every day more and more go on to clear

up to be upon the account of the Devil let loose, and to be their particular share with the publick interest of Christ in this tryal by *Gog and Magog*.

2. By way of advice, it serves to teach us what to expect till this scene be over, to direct us what to do, and to comfort us in what shall follow, first expect all that an enraged enemy the Dragon with all his instruments can do, to the utmost of their line, to make your lives uncomfortable, and to drive you to utter despair; we read under the 5th trumpet when the Locusts first came forth of the bottomless pit, that so great would be the tryal and torment, that *men should seek death & desire to dye*. *Re. 9.6.* if in those days under the first wo, what in these days under the last wo? both *Jeremy, Daniel, Joel*, the prophets, the Apostles, Christ himself, all acquaint us, it will be a day none like it, of such tribulation, that men shall be dispirited, walk up and down like Ghosts and shadows: yet be not dismaid, for as our Saviour said in the case of *Lazarus*, *this sickness is not unto death, but for the glory of God, and for your glory, when God hath finished his work upon Mount Sion, when patience hath had it's perfect work* Therefore the direction is, act faith in God under this dispensation, let your eye be on the designe of God, which is your mercy, your glory; see every tryal, every thing ordain'd to serve and promote this designe, anoint the means by faith, that they may attain their end, or rather Gods end upon them, offer up your selves to God under this death, this tryal, to be regenerated, to be made new, to be fitted for the kingdom, expect such a gracious working of your tryals, not from your selves, nor any grace in your selves, but from the grace of God, his covenant of grace; our former works miscarried because we wrote much in our own spirit, therefore the Lord hath taken the work into his own hands, hath laid by man and ever

every creature that he may work all himself, and have all the glory, and his work shall abide, this is the direction, the comfort follows, first this is the last enemy, and this is the last shock, by this enemy, the last enemy is death, if this enemy be not called death, and signalised by that name, *Esa. 25.* as the type of him is, *Esa. 28. 15.* yet death and the Dragon, or the devil that hath the power of death fall together, *Rev. 20.* for no sooner is the devil cast into the lake, but *the white throne appears*, and by the judgment of the white throne, *death and hell are cast into the lake*, so that the saints after that, shall be troubled with death and hell no more, neither death corporal nor death spiritual.

And what follows then but the new heaven, and the new earth, and the new Jerusalem, a new world, and all things therein new.

But you will say, we must passe through a sore fiery tryal first, but still remember, it shall be but a tryal, the devil shall compasse the camp of the Saints, but shall not carry his design, no more then the Sodomites did, that compassed Lots house, fire shall come down from God out of heaven, and feed on them; you reade how by the 7th Vyal the great city is divided, who knows what God may work by Gog and Magogs own divisions, this third wo is indeed the greatest woe, but to whom? to the inhabitants of the earth, not to those that dwell in heaven, though to them a tryal, but with all a service fetching them off more fully and more home to God their true rest. And for the outward part of this wo, if this be the same time spoken of, *Rev. 12. 15, 16.* as I have formerly hinted in this discourse it is, the earth shall help the woman, and open her mouth to swallow up the flood, as we may observe it hath done thus farr hitherto.

But yet there is more comfort behinde, for as in this

tryal the devil comes forth in person, (I may say) and it is the Dragons second appearance, so will *Michael stand up*, yea he doth stand up, and Christ will appear in person the second time to rescue his beloved city from this violence. So that here is all the comfort can be desired, the very action is a service to us, to bring us to God, and the issue will crown our joy in bringing down Christ unto us, look on the deliverance of *Lot* and *Sodom*, the very type of this, where you may finde all the parts, and the whole contexture of this scene, even to the fire that came down from heaven, and the lake into which those filthy citties were cast, but just *Lot* is delivered, and the Lord appears in person to his deliverance, look on the old world another figure of this, all drowned, but upright *Noah* saved in the *Ark*, so shall it be with the Lords *Noahs* and *Lots* in this day, when the enemy shall come in like a flood, and when the Lord shall send his flood of his wrath upon them, nay when he shall rain down fire from heaven upon them, therefore this is the Lords call, this day to his *Lots*, to his *Noahs*, to abandon *Sodom*, to flee out of *Babylon*, and to deliver every man his own sou; let the Churches hear this, and all that walk with them to arise, and depart out of every form and appearance of things, of holy things, Church or ordinance, that is polluted, that is destitute of the spirit, where Christ, and his spirit is not in rule, in power, is not predominant, strikes not the great stroke, bears not the great sway, that state of things is a *Sodom*, an *Egypt*, a *Babilon*, it is not something of God, or something of the spirit being there, makes it otherwise, if the spirit be not there in rule and dominion; God knows how to save that something, and will do it, as he did *Lot* out of *Sodom*, but that shall not save *Sodom*. It is true, the last Vyal is poured out upon the air, the prince of the power of the air, and his whole party

party not Ecclesiastical only, but corrupt civil formes, and constitutions also, but with ths civil (or rather uncivil rule of corrupt men) the Lord will put down also very specious, and glorious religious forms that are not in the spirit, for he shall put down (saith the Apostle) *all rule and all authority and power, 1 Cor. 15.24.* yea the same Apostle tells us in the third *chap.* of the Epistle v. 11. and 16. that though the foundations be right, yet they that *build bay and stubble upon it, shall suffer losse in their work, and though themselves shall be saved, yet so as by fire :* therefore we see we had need to take heed not to our foundation only, but also to our building. The Apostle *Peter* tells us, that *all these things must be dissolved*, he saith not simply all things, but all these things, not the works of God, for *whatsoever God doth is for ever* ; for as all Christ's words, so all Gods works are spirit and life, therefore we reade in *Revelation* of the ark, and the tabernacle taken into the temple in heaven, (as typically they were into *Solomons temple*) and that at the sounding of the 7th trumpet they were seen there, the true spiritual *substratum* of every ordinance, creation and institution of God, when a higher glory is revealed, is carried up and taken into that glory, but the earthly part of it falls to the earth, how much more all the works and buildings of man, and all his pleasant pictures, *Esa. 2.16.* and as all civil foundations, policies, constitutions, built with blood, and unrighteousnesse, shall dash and break one another in peices, so will these spiritual buildings, that are so in name only, be dasht in peices like porters vessels, and that in great part by their own divisions; *Gog and Magog* also are used in this work, who as the *Assirian* of old, are sent against an hypocritical nation, *Esa. 10.6.* to take the spoil, to take the prey, and to tread them down as the mire in the streets, this is one way; that *the earth*

earth shall help the woman, and drink up the flood; the dragon desigues the holy, the beloved city, but that shall not be given into his hand, but there is an hypocritical nation which yet call themselves of the holy city, and are so esteemed by one another, being called by the name of *Israel*, and come forth of the waters of *Judah*, these shall be given into his hand, and when these things are judged and dissolved, the Churches enemyes destroyed, and herself purifyed, then shall appear the new heavens and the new earth, wherein dwells righteousness. *Even so come Lord Jesus come quickly.*

Errata.

Page 6. line 7. for charge reade change. p. 12. l. 23. fo
 the large r. a large. p. 14. r. acknowledging. p. 15. l.
 21. for about r. above. p. 18. l. 1. for him r. them. p. 27.
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